A

COMPANION

FOR A

SICK BED:

OR, A

PREPARATION *for* DEATH:

CONSISTING OF

DISCOURSES, HYMNS, AND PRAYERS

Upon the moſt important Subjects relating to SICKNESS.

TO WHICH IS ADDED,

A particular FORM of Devotion

For SICK PERSONS.

By a DIVINE *of the Church of England.*

"My Son, in thy Sickneſs, be not negligent; but pray unto the Lord, and he will make thee whole. ECCLUS. 38. 9."

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ADVERTISEMENT.

THAT this SCARCE *and* VALUABLE *Treatiſe might not be loſt to the World, it is Re-printed at the Requeſt of* JOHN GOUGH, Eſq; *of* Perry-Hall, Staffordſhire, *and by his Bounty, the Printers are enabled to ſell it for little more than half the Price uſually paid for the like Publication.*

The AUTHOR's

EPISTLE

TO HIS

PARISHIONERS.

Dearly beloved Brethren,

I AM ſo fully ſatisfy'd of the Neceſſity you have for the following Inſtructions, and ſuch Encouragement to believe you will make a good Uſe of them; that I ſhall frame no Apology for the Seaſonableneſs of this preſent, nor any Excuſe for my Appearance in *Print*. The Thoughts of diſcharging my own Duty, *faithfully*, was the firſt Motive to this Undertaking; and a Proſpect of *doing good* to any one of your Souls, will be a ſufficient Recompence for my Pains.

I am not ignorant of thoſe Cenſures which are caſt upon the Beſt of Writers, and how unqualified I muſt be to ſet up for a general Inſtructor of others; and therefore I ſhould be contented that this Book, like its obſcure *Author*, ſhould be confin'd within the Limits of his own Pariſh, and entirely dedicated to your *Service*.

Had I propoſed any Wordly Applauſe from this Performance, I ought to have manag'd the Argument in the politeſt manner, and to have ſet it off with the greateſt Graces and Embelliſhments of Speech; But when I conſidered to *whom* I addreſs'd myſelf, and for what Reaſons I wrote; I knew that *Edification*, and not *Oratory*, was my preſent Province; *and I had rather ſpeak two Words with Underſtanding, that he which occupieth the Place of the Unlearned, may ſay Amen*, than by any nice Reaſoning and pompous Periods, become a *Barbarian* to the common and illiterate *Reader*. I am

1 Cor. 14. 16.

I am fully perſuaded, that Men are not to be harrangued into another World, and carried to Heaven by glittering Sentences: And therefore I addreſs'd myſelf to your Conſciences in a plain and practical Manner: knowing that ſimple and unaffected Truth is moſt agreeable to Sick and Dying Perſons. But ſtill I hope, that the Argument has not ſuffer'd by a flat and inſipid Management; nor your Devotions flagged for Want of a lively Spirit in the Compoſure.

If there is any Thing which you don't fully comprehend, you know where to have Recourſe to the *Author* for better Information; and if any of you require greater Satisfaction upon ſome Points relating to this Subject, which I have deſignedly omitted, he may conſult the pious and elaborate Writings of Biſhop *Taylor*, Biſhop *Hall*, Dr. *Sherlock*, Mr. *Kettlewell*, Mr. *D'relincourt*, and others: But as for ſuch of you as have not Time to read many Vo-

lumes, or Capacities to fathom deep Reaſoning, I have compos'd the following *Manual* of Precepts and Devotions; and I hope they will be aſſiſtant to you in your laſt Agonies, and help you forward in your Journey to everlaſting Life.

Had I known any Book upon this Subject, which was ſuitable to your Abilities to read, and to my Circumſtances to diſtribute *gratis* amongſt you, I ſhould have follow'd my old Cuſtom of preſenting you with other Mens Works, and not have put my ſelf upon the Trouble of *Compoſing*: But when I conſidered, that none was ſo capable of knowing the Neceſſities of his *Flock*, as their own *Paſtor*; I thought myſelf better qualified, and more nearly concern'd, than a perfect Stranger to your Perſons and Circumſtances could be, to give you ſuch Advices as were more ſuitable to your Wants, and in ſuch a Method as might be beſt adapted to your Underſtandings.

I have

I have frequently preſented you with a Taſte of this Book from the *Pulpit;* and upon the Solemnity of a Funeral, or ſome other remarkable Occaſion, have ſingled out ſuch Paſſages of it, as might be moſt agreeable to your meeting at that Time; and you ſeem'd to lend ſuch a pious Attention, and to pay ſuch a dutiful Regard to what I then deliver'd, that I was willing the whole ſhould wait upon you in *Print*, and remain by you in a more laſting manner.

The Reaſon why I preſent you with an exerciſe for a *Sick Bed*, is, becauſe I perceive Sickneſs to be a Seaſon when you ſtand moſt in need of Comfort and Aſſiſtance; and I find illiterate People in our Country Pariſhes oftentimes at a Loſs how to manage well their laſt Minutes, and to prepare themſelves for another World.

I know, that ſome unexpected Accidents may prevent my Attendance upon you ſo often as your Occaſions

ſions require; and therefore I preſent you with this Book to ſupply my Abſence, and to enable you to *officiate* to your own ſelves, or to beg the Aſſiſtance of ſome pious Neighbour to do it for you.

What is here deliver'd, is built upon the Foundation of our Bleſſed *Church*, and is only deſign'd as a larger Comment upon ſome Paſſages of her Divine Office for the *Viſitation of the Sick*.

Far be it from me to ſuppoſe that *Office* imperfect, or to preſume by any *new Forms of Prayer* to ſupply the Defects of it. I think, that if any Part of our excellent *Liturgy* is better than another, *This* is the moſt exact and compleat, the moſt moving and pathetical of all the reſt.

But then you are to conſider, that our *Church* has enjoin'd this to be us'd only by the *Pariſh Miniſter*, and there are ſeveral Parts of it which can't properly be us'd by a Lay-man without

without encroaching upon the *Sacerdotal Function.*

For this Reaſon I have ſelected ſuch of the Prayers as may be ſuitable to the general Circumſtances of your Lives, and made ſome ſmall Addition from other Devotional Books, or from my own Head, to compleat the Form; and this I entreat you to make uſe of till ſuch Time as you can ſend for your lawful Miniſter, and have the whole Office of our Church perform'd in that ſolemn and regular Manner which She herſelf has preſcrib'd.

Now unto God's gracious Mercy and Protection I commit you. The Lord bleſs you, and keep you; the Lord make his Face to ſhine upon you, and be gracious unto you, and give you Peace both now and evermore. Amen. Viſitat. of the Sick.

THE

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A COMPANION FOR A SICK BED: OR, A PREPARATION *for* DEATH.

BOOK I.

Of the Weak and Frail Condition of MANKIND.

CHAP. I.

Of Human Mortality.

HAD Man continued in his *First Station*, and preserved his *Native Innocence*, he had been *Immortal*; and by consequence free from all those Pains and Diseases which are the constant and unhappy Attendants of Human Life.

Life. But ſince *Sin entered into the World by the Tranſgreſſion* of our *Firſt Parents*, and *Death* as the *Wages of Sin*, was entail'd upon all their Poſterity; we are as naturally *born to Trouble, as the Sparks fly upwards*, and are as ſure of Dying, as we can be that we are alive. The Sentence is paſſed for all our Diſſolution; and the Juſtice and Veracity of God will oblige him never to reverſe it. The Make of our Body does not promiſe the Continuance of many Years; and the Death of our Neighbours is a daily Preſage of the Certainty of our own. *Duſt we are, and to Duſt we muſt return.* Our Conſtitution is thrown together of Frail and Mortal Principles, and we ſhall be conſtrained in a ſhort Time to *lye down in the Grave*, and be *clothed with Corruption.*

Gen. 3. 19.

Now ſince our Being is ſo precarious, and our Mortality ſo unavoidable, it becomes us all whilſt we are *in the Land of the Living*, to place before our Eyes theſe following Things:

1. The frequent Thoughts of Dying.
2. The State we muſt enter upon after Death.
3. The Vanity of being proud of any Thing which is Mortal.
4. The Neceſſity of Adorning the *Better Part*, and the Wiſdom of Omitting all ſuperfluous Ornaments for the frail Body.

1. If we are all of us *Mortal*, we ought to place our Diſſolution before our Eyes, and entertain our Thoughts with what muſt inevitably befal us.

The

The Deſign of my preſent Writing, is, not only to comfort the Faithful, and refreſh the Weak; but to alarm the Healthy and Jovial Sinner with a fearful Expectation of Death and Judgment, and to awaken the Drowſy and Stupid Soul into a ſerious Conſideration of a Future State. For the Reflections upon Mortality are not only neceſſary for a *Sick Bed*, but ſhould lye uppermoſt in our Thoughts in all the Ages and Conditions of Life. Youth perhaps may be willing *to put far away the evil Day*; and Pleaſure and Greatneſs may not digeſt ſuch melancholy conſiderations: But the Subject is not at all the more contemptible upon that account; nor do the Arguments which enforce it, carry the leſs Authority and Conviction with them. Alas! we have little Reaſon to flatter ourſelves in the Vigour and Bloom of our Years, and to adjourn the Thoughts of Dying till the Decays and Infirmities of Old Age have ripen'd us for Penitence and Mortification. Every Funeral ſhould be a *Memento* to us of our own; and every *Knell* for the Deceaſed ſhould ring into our Ears the Peals of Death. Our Souls ſhould retire into the Manſions of the Grave before our Bodies are conveyed thither, and by frequent Contemplations make the Paſſage into another World eaſy, and the Looks of the *King of Terrors* familiar to us. *O Death, how bitter is the remembrance of thee to a Man who liveth at reſt in his Poſſeſſions, to the Man that hath nothing to vex him, and that hath Proſperity in all things!* But *how acceptable is thy Sentence.* and how welcome thy Summons to Him who has convers'd frequently and ſeriouſly with

Amos 6. 3.

Eccluſ. 41. 1. ver. 2.

thee in his Retirements, and accuſtomed himſelf to *die daily!* He is no ways diſmayed at the Grimneſs of thy looks, nor ſurprized at the Exorbitancy of thy Demands; but has diſpoſed his Affairs for any ſudden Change, and has all Things in a Readineſs for his long Journey. For,

2*dly*. Such an one carries his Thoughts beyond the Grave, and conſiders what will become of him after he is dead. He knows that Death does only *ſeparate*, but not put an *End* to his Being; that true Life is to begin in another State, and that a good Man's Aſſurance is beyond the Grave. And for theſe Reaſons, he improves his Society, and cultivates his Fellowſhip with the *Church Triumphant*: He has already contracted an Acquaintance, and ſettled a Correſpondence in another Country, and is willing to remove his Effects and proſecute his Journey with all decent Speed. *Oh! that all the Sons and Daughters of Men* were thus truly *wiſe* to *conſider their latter End*, and would not drown their ſerious Thoughts in wanton Mirth, and ſacrifice their Innocence to frothy Converſation! Oh! that they would tranſact the Affairs of *Eternity* in this Frail and Mortal State, and not put away *the Days of Darkneſs from their Eyes*, till they muſt come upon them with Surprize and Conſternation! We are generally in our Sickneſs ſolicitous enough for *Eaſe*, and willing to buy it at the Expence of our Lives. We are importunate for a ſpeedy Deliverance from Pain, and uſe all poſſible Means for a ſafe Paſſage into another World: But what ſhall we do when we are landed on the Shore of *Eternity*,

and

and admitted to the Region and Society of Spirits? Our Trial is then to commence, and all our *Works done in the Fleſh are to be brought into Judgment*; and if we have not improved our Talents to the beſt Advantage, every Minute of our future Duration will be more inſupportable than a Temporary Death. Lord! What is Dying *once* to Dying *eternally*! What are the Agonies and Convulſions of a tortur'd Body, to the Ravings and Diſtractions of a damned Soul! What is the *Country* we leave, to That we are *ſeeking after*; or the mean Accommodations of an Earthly Cottage, to the Immortal Glories of an Heavenly Court! But

3*dly*. The Conſideration of our Mortality may not only teach us to *converſe familiarly* with Death, and look into *another State*: but alſo reſtrain our Pride, and leſſen our Eſteem for the *Body*. For 'tis the Body only which is attacked by Diſeaſes, and the ſeveral Parts and Members thereof, which are ſubject to Corruption: And why ſhould a Man be proud of *that* which is but common Dirt, or ſettle his Affections upon what he can't poſſibly preſerve? Our Youth flies, and our Bloom goes off; Our Features fall, and our Complexion withers: It is neither the Whiteneſs of the Skin, nor the Embroidery of the Veins, neither the Comelineſs of the Viſage, nor the Tallneſs of the Stature, which can immortalize the faireſt Part of the Creation, and exempt them from the Clutches of Death. Their Height and Figure, their Symmetry and Proportion will not be diſcerned in the Grave; neither will their decay'd Limbs and mouldering Duſt be of a different Hue from their deſpiſed Neighbours: Their

Atoms will run into the common Maſs of Matter, and their Carcaſes be viſited with Noiſomneſs and Putrefaction, and the Worms will as ſoon prey upon their celebrated Beauty, as upon the moſt Ghaſtly Piece of Deformity.

4. Let us ceaſe from all ſuperfluous Adorning of the *Body*, and place our Care upon beautifying the *Mind*.

The Soul, we know, is Immortal, and capable of internal Adornments: and we can't be too profuſe of our Time, and laviſh of our Pains in providing for its Security: The Worth of it deſerves our Concern, and the Preſervation will reward our Labour: The Fear of a Miſcarriage ſhould keep us upon our Guard, and the Dangers of Hell awaken our Diligence. Our principal Buſineſs lies in the Exerciſe of the Virtues and Graces of Religion, which may not improperly be ſtiled the Garniture and Embelliſhment of the Mind; and when theſe neceſſary Affairs are looked after, we may well remit ſomething of our Care and Solicitude for leſſer Matters: For to employ our Thoughts upon Modes and Dreſſes, and ſpend our Subſtance in ſuperfluous Ornaments and coſtly Attire for the Body, is what Mortality cautions us againſt, and what *Reaſon*, as well as *Religion*, does ſtrictly forbid.

Let not, therefore, *your Adorning be that outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God, of great Price.* 1 Pet. 3. 3. 4.

HYMN

HYMN.

VANITY of Vanities, ſaith the Preacher, Vanity of Vanities, all is Vanity. (Eccl. 1, 2.)

The Sun ariſeth, and the Sun goeth down, and haſteth to his place whence he aroſe. (v. 5.)

One Generation goeth, and another Generation cometh, and Poſterity ſhall fall into the Arms of Death. (v. 4.)

For great Travail is created for every Man, and a heavy Yoke is upon the Sons of Adam. (Ecclus. 40. 1.)

From the Day that they go out of their Mother's Womb, to the Day that they return to the Mother of all Things. (v. 1.)

There is no Privilege to the Degrees of Men, nor any Exemption from the Common Fate.

From him that ſitteth on a Throne of Glory, unto him that is humbled in Earth and Aſhes; (v. 3.)

From him that weareth Purple and a Crown, unto him that is clothed in a Linen Frock, (v. 4.)

The Imagination of Things to come is apt to trouble their Thoughts, and the Day of Death to cauſe Fear of Heart. (v. 2.)

But why ſhould a Man be *troubled* at what He cannot prevent? Why ſhould he *fear* what may never Hurt him?

Immortal Glory is aſſured to us in the Goſpel, and Death itſelf ſhall be the Beginning of Eternity.

Sin only is the Parent of Fear, and a bad Life trembles at Judgment:

But a good Conſcience defies the Flames, and the Merits of our Redeemer ſhall be the Security of the Juſt.

PRAYER.

PRAYER.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the Reſurrection and the Life; in whom whoſoever believeth, ſhall live, tho' he die; and whoſoever liveth and believeth in him, ſhall not die eternally: I meekly beſeech thee to raiſe me from the Death of Sin unto the Life of Righteouſneſs, that when I ſhall depart this Life, I may reſt in my Saviour, and that at the general Reſurrection in the laſt Day, I may be found acceptable in thy ſight, and receive that Bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, Saying, *Come ye bleſſed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World.* Grant this, I beſeech thee, O merciful Father, thro' Jeſus Chriſt, my Mediator and Redeemer. *Amen.*

Bur. of the Dead.

CHAP. II.

Of the Shortneſs of Life.

THERE is nothing more ſurprizing to Reaſon, and ſhocking to Religion, than the Labour and Pains which the Men of this World generally take, in heaping up a little Treaſure, which they are not ſecure of enjoying for a Moment. This is an *Evil* ſo frequent *under the Sun*, and grown ſo inveterate by common practice, that it is extreamly difficult for the Terrors of Sickneſs, or the Ap-

Approach of Death, to ſhake or wipe it off. The Preparation which a Covetous Man makes for *another* World, is by Recounting his Proſperity in *This*, and applauding the Dexterity of his Management, and the Cloſeneſs of his Application to Buſineſs. *He lies upon the Bed of Languiſhing* without any Remorſe or Sorrow, but that he is uncapable of Action, and can't look after his Servants and Domeſtic Affairs, and improve ſome favourable Opportunity of Gain. Tho' his Body may be worn out by Labour, or under Confinement by Sickneſs, yet his Thoughts are continually ranging through his Poſſeſſions, and his Mind is ſurveying his Lands and Tenements; His Tongue is Babling of *Uſury* and *Intereſt*, and his Heart is intent upon *Bonds and Securities*.

Now to put a Stop to this fatal Deluſion, and take off the Thoughts of Men from ſordid and groveling Objects, I ſhall endeavour, in as lively and affecting Manner as I can, to repreſent unto you

1. The Shortneſs of your Time for the Enjoyment of the Things of this World.
2. The Folly of too much Care and Solicitude for what you have but ſuch a little Time to enjoy.
3. The real Benefit of a ſhort Life to the generality of Mankind.

1. I am to repreſent to you the Shortneſs of your Time for the Enjoyment of the Things of this World.

The *Age* of Man has ſuffered ſo many Contractions ſince the *Fall*, that the *Pſalmiſt* has thought fit to repreſent it by an *Hand-breadth*, and to pronounce Pſal. 39. 5.

our

our Days as Nothing in Compariſon to Eternity: And indeed the ſenſible Decay of our Nature, as well as the daily Interment of our Friends, are undeniable Proofs that we *have but a ſhort Time to live, and full of Miſery.* We are delivered from our Mother's Womb in a Weeping and Diſconſolate Condition,

Wiſd. 5. 13. *and as ſoon as ever we are born, we begin to draw to an End:* Our *Cradle* is an Introduction to our *Grave*, and our *Life* itſelf a ready Paſſage to our *Death.*

Job 14. 2. *We come forth like a Flower, and are cut down, we flee as a Shadow, and continue not.* The Wind, a *Bubble*, a *Dream*, a *Vapour*, and every Thing elſe that is fleeting and momentary, repreſents our ſhort Abode upon Earth, and is the moſt proper Emblem of Human Life.

Alas poor Man! Thou art attacked by Enemies both from *without* and *within*, and blocked up by Diſeaſes from every Quarter; and if thou ſhouldeſt retire from the Batteries of the Beſiegers on *this ſide*, thou mayeſt in all probability run as great an Hazard by Retreating, and fall into their Ambuſcades *on the other.*

If we look *within* thee, we ſhall find thy Nature compoſed of contrary Qualities, of Jarring and Fighting Elements; which without any other viſible Cauſe, but their own Inteſtine Heats and Rencounters, muſt tear this brittle Fabrick of Humanity to pieces, and reduce all thy Pomp and Beauty to their Primitive Duſt and Aſhes.

If we look *without*, we may ſee ten thouſand Maladies, either violently breaking in upon thy Conſtitution, or lending their deſtructive Aſſiſtance towards the weakening and impairing

pairing of it. *Some* Inconveniences may ariſe to thy Body from the Situation and Climate thou liveſt in; *Others* from the Employment and Occupation thou art bred to: *Some* from the Nature of that Food thou takeſt in for thy Nouriſhment; and *others* from that *Labour and Sorrow* by which thou art obliged to provide it. Alas! Thou haſt too much reaſon to fear that every Breath of Air thou breatheſt, will infect thee, and every Morſel of Bread thou eateſt will choak thee; That every Night's Sleep will end in Death, and every Journey thou takeſt may prove thy laſt.

2*dly*. Then, Be not too careful and ſolicitous for ſuch Things which thou haſt but a little Time to enjoy. For what Madneſs is it to form great Deſigns, and purſue Variety of Intereſts; to lay deep Schemes for Futurity, and *make Proviſion for many Years*, when thou haſt not Aſſurance of one Moment's longer Continuance? *To-day* or *tomorrow*, ſays the World-ling, I will begin ſuch a *Voyage* or tranſact ſuch an *Affair*; *I will go into ſuch a City, and continue there a Year, and buy, and ſell, and get gain*: But *Boaſt not thy-ſelf of to-morrow; for thou knoweſt not what a Day may bring forth: For-what is your Life? It is even a Vapour that appeareth for a little Time, and then vaniſheth away. Thou Fool this Night thy Soul may be required of thee, and then* what will become of thy Projects, *or whoſe ſhall thoſe Things be which thou haſt provided?* Alas! We have no Diſpoſal of Time, nor any Patent for our Lives; no Command of Buſineſs, nor any Aſſurance of Gain.

James 4. 14. Prov. 27. 1. James 4 14. Luke 12. 20.

Gain. A Superior Being is to be conſulted before we enter upon Action, and all our Reſolutions are to be ſubmitted to his Pleaſure. We are not to be poſitive and peremptory in our Determinations; but to proceed with Guard and Reſtriction, and to act under Reſerves and Conditions, and to ſay with St. *James*, *If the Lord will, we ſhall live, and do this or that.* Inſtead of *Rebuilding our Barns*, to contain our Subſtance, and Enlarging our Houſes for the Splendor and Commodiouſneſs of Living, we ſhould contract our Deſires, and reflect upon the Shortneſs of our Abode, and the Uncertainty of our Poſſeſſions. For notwithſtanding the Noiſe and Diſturbance which ſome Ambitious Spirits create upon Earth, and the Schemes they lay for perpetuating their Name and Family, we are aſſured that the Glories of this World *ſoon paſs away. and that Man in his beſt Eſtate is altogether Vanity.* But,

3*dly*. Let us conſider, whether under the preſent Poſture of Affairs, a Short Life is not attended with ſome conſiderable Advantages: For,

1*ſt*. Let our Lives be never ſo ſhort, they are long enough for all the proper Ends and Purpoſes of Living. We are not placed upon Earth to raiſe Families, and get Eſtates, but by Virtue and Holineſs to lay up a Proviſion for Futurity, and ſecure an Intereſt in another Kingdom: And if this can as well be effected in a *ſhort* as a *longer* Space of Time, we have no reaſon to blame our Great Maſter for diſcharging us from our Labour, and crown-

ing

ing us with a Reward ſooner than we expected.

2*dly*. The Thoughts of a ſhort Life is the only preſent Comfort to many Perſons in this troubleſome and vexatious World. For tho' the Rich and the Healthy may be very deſirous of living, becauſe they have a Plenty and Affluence of all Things, and take a Pleaſure and Satisfaction in Enjoyment; Yet what ſhall they do with Life, who are holden *in the Cords of Miſery, and have their Feet hurt in the Stocks, and the Iron entering into their very Souls?* What Benefit can the *Sons and Daughters of Affliction* reap by continuing upon Earth, or what Attractives can the Proſpect of many Years bring to the *Priſoner* and *Captive*, to the *Stranger* and *Vagabond?* Such Perſons, without doubt, have no Reaſon to applaud their Circumſtances, or be fond of a long Continuance here, but are apt in the Height of their Agonies to uſe *Job's* Expoſtulation, *Wherefore is Light given to him that is in Miſery, and Life to the bitter in Soul, which dig for Death more than for hid Treaſures, and rejoice exceedingly, and are glad when they can find the Grave.* Job 3, 20, 21, 22.

3*dly*. Another Advantage of a ſhort Life, is, that it will the ſooner take away all Diſtinction between Rational Creatures, and place the different Degrees of Men upon a Level.

In this World we have ſo many Conteſts for the *uppermoſt Rooms at Feaſts, and the chief Seats in the Synagogues* and ſo many ridiculous Claims of Precedence upon Mat. 23, 6.

the Score of Titles and Eſtates, that one would think Mankind were not compoſed of the ſame Clay, or had no common Relation and Affinity to one another: But when we are ſtript of the Body, all this Pageantry and Oſtentation ſhall ceaſe, and no man ſhall be intituled to any Diſtinction or Preheminence, but what accrues to him from his Virtues. Death will as ſoon aſſault a Palace as a Cottage, and makes no difference between a Monarch and a Beggar: And tho' the Parade of a Funeral may be more ſumptuous, and the Solemnity of the Interment more coſtly and magnificent; yet the Fate of them both is the ſame, and Rottenneſs and Corruption are their Portion in the Grave. *God is no Reſpecter of Perſons*; and as an Inſtance of his Juſtice and Impartiality, has appointed the *ſame End*, as well as the *ſame Beginning* to all the Sons of *Adam*. A Short Life is to try our Patience, and a ſpeedy Death to end our Troubles; The Grave is to level our worldly Fortunes, and a Future Judgment to determine our Fate.

H Y M N.

WE are Strangers and Sojourners here upon Earth, as all our Fathers were before us. (Pſal. 39, 4.)

Our Time is a very Shadow that paſſeth away, and after our End there is no returning. (Wiſd. 2. 5.)

Our tranſient *Life is like the Trace of a Cloud, and ſhall be diſperſed as a Miſt that is driven by the Beams of the Sun.* (v. 2. 4.)

It

It is but *ſhort*, melancholy and *tedious*; and all its Splendors are Noiſe and Vanity.

I have ſaid to Corruption, thou art my Father; to the Worm, thou art my Mother and my Siſter. (Job 17. 14.)

And now, O Lord, what is my Hope? Truly my Hope is even in thee. (Pſal. 39. 8.)

Thou, O Lord, art diſpleaſed at my Sins; but I have no Cauſe to ſuſpect thy Enmity to my Perſon.

Thou haſt ſhortened my Days, but not contracted thy Mercies: Thou haſt conſign'd me to Death, but promiſed me Immortality.

O grant me the Light of thy Countenance, and refreſh my Soul in *the Land of the Living*.

Hear my Prayer, O Lord, and with thine Ears conſider my Calling: Hold not thy Peace at my Tears. (v. 13.)

Take thy Plague away from my Loins, *and deliver me from all the Offences* of my Conſcience. (*v.* 9, 11.)

O ſpare me a little, that I may recover my Strength, and ſettle my Accounts, *before I go hence, and be no more ſeen.*

PRAYER.

O Almighty God, who haſt fixed an *appointed Time to Man upon Earth, and haſt made his Days like the Days of an Hireling*; I beſeech thee *ſo to teach me to number my Years, that I may apply my Heart unto Wiſdom*, and enable me in ſuch wiſe to huſband the ſhort Space of Time which thou haſt allotted me upon Earth, that I may manage prudently my great Concern, and improve every Opportunity to the

Honour of thy Name, and the Intereſt of my Soul. Let none of the tranſient and momentary Pleaſures of this World divert me from the main Deſigns and Purpoſes of Living, or hinder me from the Exerciſe of thoſe Virtues and Graces which can be my only Support and Comfort in another State, thro' the Merits of Jeſus Chriſt my Saviour. *Amen.*

CHAP. III.

Of the uncertain Time of Dying.

THO' we know our Life to be ſhort, and our Death to be certain; yet we have no particular Knowledge of the preciſe Time of our Departure; nor can we determine how far we ſhall proceed in our little Journey, and at what particular Stage we ſhall be arreſted by the Hands of Death.

One dies in the beginning of his Youth, when the Tree is in its Bloſſom, and the Branches are green and tender.

Another goes off *in his full Strength, being wholly at eaſe and quiet: His Breaſts are full* Job 21, 23, 24. *of Milk, and his Bones are moiſtened with Marrow.*

A *Third* my be hurried *to his Long Home* by ſome unfortunate Accident; and the Trip of an *Horſe* upon the Road, or the fall of a *Stone* from an Houſe, may perform that Execution with Speed, which a *Fever* or *Conſumption* would have taken longer Time to have effected.

A *Fourth*

A *Fourth* may burn down his Candle to the Snuff, and draw off Life to the very Dregs, and after the Revolution of *Threeſcore and Ten or Fourſcore Years*, bring his ſtooping Body and *Hoary Head with Sorrow to the Grave.*

Now the Uſe and Improvement I would make of this Uncertainty of our Change, ſhall be to excite you to a conſtant Diligence in your Chriſtian Profeſſion, and to repreſent your deplorable Condition, if you ſhould be ſurprized by Death without a due and neceſſary Preparation for it.

1*ſt*. Then, I am, from the Conſideration of the uncertain Time of your Death, to exhort and preſs you to Diligence and Watchfulneſs in your Chriſtian profeſſion: For ſince Dying is a Thing of the weightieſt Concern, and a Bleſſed Eternity depends upon your making of a Good End; you can never be too often upon your Guard, or too vigilant and careful againſt any Accidents. *You know not the Day nor the Hour when the Son of Man may come; whether at the ſecond or the third Watch*; whether *at the Cock crowing, or in the Morning*; whether at *Noon day, or at Midnight*: *But if your Loins be girded about, and your Lights burning, and ye yourſelves like men that wait for their Lord*, the Suddenneſs of the Call can be no Surprize, nor the Uncertainty of the Time any Conſternation. *If the good Man of the Houſe* had any Suſpicion *at what Hour the Thief* would aſſault his Dwelling, he would certainly ſtand upon his own Defence and be prepared to give him a warm Reception:

Matt. 25, 13. Luke 12, 38. Mark 13, 35. Luke 12, 35, 36. Matt. 24, 43.

And ſince the Scripture has aſſured us that *the Lord ſo cometh as a Thief in the Night*, and may ſurprize us in our Security, or ſnatch us out of this World when we leaſt expect it, we have reaſon to place a ſtricter Eye over our Souls than provident Men do over their Treaſure. *Watch therefore; and pray always, that ye may be accounted worthy to eſcape all thoſe things that ſhall come to paſs, and to ſtand before the Son of Man: and take heed to your ſelves, leſt at any Time your Hearts be overcharged with Surfeiting and Drunkenneſs, and the Cares of this Life, and ſo the Day* of Death *come upon you unawares.* You have a great Work to accompliſh upon Earth, and a great many Difficulties to run thro' in a ſhort Space of Time; and if your Care ſhould not be proportion'd to your Danger, and every minute huſbanded to the beſt Advantage, you may ſee your Error when 'tis paſt Retrieving, and lament your Negligence to all Eternity. Conſider, my Brethren, in the midſt of how many Temptations you are placed, and what ſecret Conſpiracies, as well as open Attempts, are hourly made upon your Lives. You have one particular Enemy to deal with; of the greateſt Craft and Sagacity; of the moſt implacable Malice, as well as indefatigable Induſtry; *An Enemy* who knows the Weakneſs of your Nature, and will take Advantage of your Drowſineſs and Inadvertency; and if you don't watch his Motions, and countermine his Stratagems, you ſhall fall a Prey to his Craft, or be eaſily ſwallow'd up by his Fury. Sometimes he leaps forth like a fierce and rampant *Lion*, and by the Boldneſs of the Attempt, immediately carries

1 Theſ. 5. 1.

Luke 21. 34. 36.

carries away the Prize: At other times *he lies lurking in thievish Places, and doth ravish* the Unwary *when he gets him into his Net.* He ſoothes the Debauch'd, and flatters the Weak; lays a tempting Bait for the Credulous, and amuſes the Airy with a Proſpect of Pleaſure; and ſo leads them all gently on to the Brink of Perdition, and never lets them know their Danger, till they feel the fatal *Hook in their Noſe.*

Now ſince your Temptations are ſo great and numerous, and your Deſtruction may be ſo haſty and unexpected; with what Caution ſhould you proceed, and under what Guard ſhould you act? How prudently ſhould your Time be manag'd, and how ſincerely the Buſineſs of your life tranſacted? Your Danger ſhould be always preſent to your Thoughts, and your Enemy ſtanding before your Eyes. The uncertainty of Life ſhould quicken your Preparation, and the Shortneſs of your Time redouble your Diligence. But

2*dly*, The more ſtill to encourage you in theſe neceſſary and important Duties, I ſhall beg Leave to repreſent to you in a few Words the Deplorableneſs of your Condition, if you ſhould be ſurpriz'd by Death, without being duly qualify'd and prepar'd for your *latter End. It is a fearful thing to fall into the Hands of the living God*, and to have all your Actions ſeverely canvaſs'd, and every Circumſtance of your Life accurately weigh'd by an Holy and Impartial Judge. Lord! who ſhall be able to undergo this *Trial?* Who can appear before thy Majeſtic *Tribunal*, and ſtand the Teſt at the *Laſt Day? If the Righteous* ſhall approach with

with ſome Diffidence and Concern, and labour under Doubts and Perplexities concerning their own Salvation, with what Trembling and Conſternation, with what Remorſe and Anxiety ſhall the Supine and Profligate Sinner give up his *Stewardſhip*? Alas! ſome Men can never ſurvey their Ways, and conſider their Mortality, till their Day of Grace is too far ſpent, and they have neither Opportunity nor Abilities for Repentance: They are for ſetting out upon the Road, when it is high Time to look towards their Journey's End; and have the main Buſineſs of Life to enter upon, when they are in the Arms of Death, and upon the very Brink of Eternity: And it is no wonder if their Thoughts are *then* perplex'd and confus'd, and their Reflections terrifying and uncomfortable: No wonder, *if Hell ſhould enlarge herſelf*, and ſeem to open her Mouth before their Eyes, and *the Devil and his Angels* ſtand ready to receive their departing Souls.—'Tis certain that ſuch People muſt *be condemned by their own Heart*, and *can have* no rational *Confidence towards God*, nor any well-grounded Hopes or Expectation of Future Happineſs: And tho' ſome of them, (contrary to that Cowardice and Daſtardlineſs wherewith the Generality of them die) ſhould go off the Stage with a little outward Flouriſh and Bravery, it is more owing to an harden'd Heart and a ſear'd Conſcience, than any lively Faith or true Chriſtian Courage.

You, my Brethren, are not to be buoy'd up with any vain Confidence, or to truſt to the miſerable Shifts of obdurate Sinners: You are not to defer a neceſſary Duty upon an uncertain Proſpect; or to hazard the Salvation

vation of your Souls by Lazineſs or Preſumption: But the Stupidity of others is to awaken your Zeal, and the Poſſibility of a ſudden Death to keep you in perpetual Action. Oh! *Bleſſed and thrice happy are ye wiſe and faithful Servants, whom your Maſter when he cometh, ſhall find watching:* (Luke 12, 37.) Bleſſed are ye Provident and Conſcientious *Stewards*, whoſe Services have deſerv'd your *Lord's* Approbation, and recommended you to be *Rulers over his Houſhold.* By *keeping oil* in your *Veſſels*, and a frequent *Trimming of your Lamps*; by laying up a ſupply of Grace in your Hearts, and habituating your Minds to the Contemplation of Death and Judgment, you will avoid the hurry and Conſternation of a Midnight Summons, and march out in Triumph to *meet the Bridegroom*, and joyfully celebrate the Nuptials *of the Lamb.*

H Y M N.

IF thou prepare thine Heart, and ſtretch out thine Hands towards God; (Job 11, 13.)

If iniquity be in thine Hand, put it far away, and let not Wickedneſs dwell in thy Tabernacles. (v. 14.)

For then ſhalt thou lift up thy Face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear. (v. 15.)

Becauſe thou ſhalt forget thy Miſery, and remember it as Waters that paſs away. (v. 16.)

And thine Age ſhall be clearer than the Noonday; thou ſhalt ſhine forth, and ſhalt be as the Morning. (v. 17.)

And

And thou ſhalt be ſecure, becauſe there is Hope, and in the midſt of Confuſion ſhalt find a Support.

But it is not ſo with the Careleſs Sinner, neither have the Profligate and Profane any Title to Happineſs.

They ſpend their Days in Wealth and Feſtivity, *and in a Moment go down to the Grave.* (Chap. 21, v. 13.)

Therefore they ſay unto God, Depart from us; for we deſire not the Knowledge of thy Ways. (v. 14.)

What is the Almighty, that we ſhould ſerve him? And what profit ſhould we have if we pray unto him? (v. 15.)

Why! God is a Being that does not want thy *Service:* and the *Advantage* of thy *Prayer* ſhall redound to thyſelf.

For can a Man be profitable unto God, as he that is wiſe may be profitable unto himſelf? (Chap. 22, v. 2.)

Is it any Pleaſure to the Almighty that thou art Righteous? Or is it Gain to him that thou makeſt thy Ways perfect? (v. 3.)

If thou art wicked, thy Candle ſhall be the ſooner *put out, and God ſhall diſtribute to thee Sorrows in his Anger.* (Chap. 21, v. 17.)

Thou ſhalt be reſerved to the Day of Deſtruction, and ſhalt be brought forth to the Day of Wrath. (v. 30)

PRAYER.

PRAYER.

O GOD, the Author of Life and Death, and the ſole Governor and Diſpoſer of all Things here below; I thank thee for thy Protection of me in this Mortal and Tranſitory State, and all the repeated Inſtances of thy Paternal Care and Affection towards me. But Lord! Let not thy Goodneſs adminiſter to my Preſumption, nor the Bleſſings of Eaſe and Health extinguiſh the Thoughts of Sickneſs and Mortality. Lord! Let me always remember that I am but a Frail and Corruptible Man, and only in the State of Pilgrimage and Probation here upon Earth; and let me not ſo much ſeek after Length of Days, and Variety of Enjoyments in this World, as the Fruition of thy Preſence, and the Inheritance of Immortality in the Kingdom of my Saviour. *Amen.*

CHAP. IV.

Of the Fear of Death.

THERE is ſuch a Fondneſs of Life, and ſuch an Averſion to Pain implanted in Human Nature, that the Thoughts of Death are very ſhocking to Men who conſult only with Fleſh and Blood, and are too apt to baffle their Courage, and vanquiſh their Patience, without the Improvements of Reaſon and the Aſſiſtance of Revelation.

Now

Now, that we may in ſome meaſure remedy this Evil, and lend an helping Hand to Perſons that are under any Apprehenſions and Perplexities about their Diſſolution, I think it not improper,

1*ſt*. To enquire how far the Deſire of Life is warrantable.
2*dly*. To ſettle the True Notion of Death, which we are ſo much afraid of.
3*dly*. To prove the Approaches of Death are only Terrible to the Wicked.
4*thly*. To ſingle out ſome Advantages which it brings to Pious Perſons.

1*ſt*. I ſhall enquire how far the Deſire of Life may be warrantable.

That we are not to throw away our Lives upon every Occaſion, but to take Care of our Health, and enjoy the Creatures which God has ordained for the Support of the Body, is what I have proved to you in another Place of this Book. And the Thing that I would obſerve to you at preſent, is, That when we have taken all the neceſſary Care and Proviſion for Living, which God has thought fit to allow of, it is the Part of a Wiſe Man to leave the Event of Things to God; and not to be ſolicitous about prolonging that Breath, which he muſt ſome Time or other reſign. The only juſtifiable Reaſon that any Man can have to petition for a longer Space upon Earth, is, that he may look into his former Actions, and redeem his Miſ-ſpent Time; and, in one Word, make a better Proviſion for Dying, by Glorifying his God upon Earth, and ſerving his Generation faithfully. When once theſe great

great Ends and Purpoſes of living are accompliſh'd, a prudent Man has no Reaſon to ſhrink at the Thoughts of Death, or repine at his Admiſſion into true Life. The greateſt Men that we read of in Hiſtory, have rejoiced when their Virtues have ripen'd them for the Grave, and the God of Mercy has thought fit *to gather them to their Fathers*. The Holy *Martyrs* have proceeded with a zealous Intrepidity to their Execution, and with the ſame Ardor of Affection coveted the Flames, that we ſee the Drunkard doth his Bottle, or the Glutton a Feaſt.

Holy *Job* has vented ſuch bitter Expreſſions againſt *Life*, and made ſuch frequent Encomiums upon *Death*, that it is almoſt impoſſible to read that moving Book, without crying out in the Language of the divine Author, *My Soul chuſeth Strangling and Death, rather than Life: I loath it; I would not live always: Let me alone, for my Days are Vanity.* Chap. 7. 15, 16.

But leſt what is here ſo pathetically deliver'd, may ſeem rather the Rant of a Perſon in Miſery, than the Reſult of ſober and well-digeſted Reaſon, hear what the great Apoſtle St. *Paul* in the Coolneſs of Blood, and the Height of Deliberation, declares upon the ſame important Subject, *To abide in the Fleſh may be more needful for you, but to me to die is gain*, and therefore *I have a Deſire to depart, and to be with Chriſt, which is far better.* Phil. 1. 24, 21, 23.

To all this, we may add the Judgment of our bleſſed Church, who is ſo far from pronouncing Death an Evil, that in one of her Prayers in the Office for the *Burial of the Dead*, ſhe *gives hearty Thanks to Almighty God for delivering* the

deceaſed Perſon *out of the Miſeries of this ſinful World.*——But,

2*dly*. Let us enquire a little more exactly into the true Notion of Death; and there is the greateſt Reaſon to do this, becauſe the Generality of us *take our Departure hence to be Miſery*, and look upon Death as the finiſhing Stroke to human Felicity, and the final Period of all the Pleaſure and Satisfaction of Living. With what Clamours and Out-cries do we attend the Interment of our Friends? With what Murmurings and Complaints do we tax Providence for the Loſs of a *Parent*, a *Child*, or an *Huſband?*

Eccluſ. 3, 2.

We look with Concern upon the Pallor and Wanneſs of that Face, which was once the Seat of Love and Majeſty, and commanded the Flattery and Adoration of Ten thouſand Admirers.

We paſs melancholy and dejected by the breathleſs Trunk of that Hero, who once governed Kingdoms, and commanded Armies; *made the Nations to tremble*, and the Monarchs of the Earth *to bow* down their Heads.

But alas! We are under a great Miſtake, if we think the charms of the *One*, or the Strength of the *Other* are rifled and defaced by the Hands of Death. Beauty, if adorned with Virtue, ſhall ſhine with a more commanding Luſtre in another State, and the Chriſtian Hero ſhall have an Addition to his Conqueſt, and an Enlargement of his Power in the Kingdom of his Saviour. Then *be not ſorry as Men without Hope, for them that ſleep in the Lord:* For Death only changes the *Scene*, and new-dreſſes the *Actors*, but does not at all confine the Expectations, or retrench

retrench the Privileges of Mankind: It is the *Separation*, but not the *Deſtruction* of Soul and Body, and may, with more Truth, and greater Propriety of Speech, be ſtiled the *Beginning*, than the *End* of true *Life*. Were we to be *annihilated* when we go out of this World, it would be more excuſable to beg for a Continuance in it, and to wring our Hands, and beat our Breaſts at the hard Fate of our Friends and Relations; but ſince we are to enter upon freſh Action after our Deceaſe, and to perform all the Functions of Life, without being any more obnoxious to the Stroke of Death; we may well ſubmit to the Wiſdom of Providence, and thank God for the happy Change of our Condition. But,

3*dly*. It is only the *wicked* that have any juſt Occaſion to be terrified at the Approach of Death.

Some Men have, in ſuch a ſhameful and ſcandalous Manner, abuſed their Talents, that they are unwilling to reſign their Truſt, and uncapable of giving a fair and honeſt Account of their *Stewardſhip*.

Others are ſo much taken up with State and Grandeur, and have their Minds ſo dazzled with the gaudy Pomps and Vanities of this World, that they are deſirous of continuing in it, for Fear they ſhould be Stript of all their Honours and Titles at their Deceaſe.

A *Third* Sort of Men are of a voracious and greedy Temper, and willing *to increaſe their Subſtance by unjuſt Gain*, Prov. 28, 8. and to raiſe Eſtates by all the ſordid Arts of Knavery and Oppreſſion; and ſince theſe Perſons cannot convey their Goods into another

World, it is no Wonder that they are ſo enamoured with the Commodiouſneſs, and intent upon the Enjoyment of this.

We ſee, alas! to our Sorrow and Confuſion, that the Generality of Mankind propoſe no other End by *Living*, than the Purſuit of their Pleaſure, and the Gratification of their Luſts; and as long as *Wine* cheers the Heart, and *Oil* refreſhes the Countenance; as long as Plenty adorns their Table, and Muſic is mingled with their Entertainments, they baniſh the Thoughts of Death, and ridicule our Lectures of Mortality. The Subject is too heavy for the Sprightlineſs and Levity of their Tempers, and the Preacher is thought ſaucy and impertinent for rouzing their Conſciences, and diſcompoſing the Serenity of their carnal Minds.

But notwithſtanding the Viciouſneſs of *ſome*, does occaſion ſuch an Abhorrence of their latter End, Yet,

4*thly*. The Devotion and Piety of *others* make them gladly receive the Summons, and welcome Death with a great deal of Pleaſure and Satisfaction: For,

1*ſt*. Such Perſons conſider Death as the End of all the Troubles and Miſeries of this World.

The beſt of Men are liable to Diſaſters, and can plead no Exemption from thoſe common Calamities which are incident to human Life. They may in all Probability have Families, and Relations; crazy Bodies, and fleeting Poſſeſſions as well as their Neighbours; and we cannot ſuppoſe, but that the Poverty of their Kindred, or the Miſcarriages of their Children; the

the Diſeaſes of the Fleſh, or the Loſs of their Patrimony, muſt occaſion ſome Uneaſineſs to their Minds and embitter the pretended Happineſs of this World.

But then in the Midſt of all theſe Afflictions, their comfort is, that an effectual Remedy is at Hand, and that they ſhall ſpeedily have a Releaſe from their Miſeries and Sufferings of this troubleſome Life. For Death will remove all Obſtacles, and ſilence all Complaints; 'twill repair our Fortunes, and augment the Number of our Friends; appeaſe our Hunger, and aſſwage our Griefs; releaſe us from Oppreſſion, and indemnify us from Slavery: *For there the wicked ceaſe from troubling, and there the weary be at Reſt; There the Priſoners reſt together, they hear not the Voice of the Oppreſſor. The ſmall and great are there, and the Servant is free from his Maſter.* Job 3. 17. 18, 19.

2*dly*. Another Advantage of Death is, that it frees the Soul from the Inconveniencies of the Body.

The Soul is ſuppoſed both by *Moraliſts* and *Divines*, to be under Durance and Impriſonment whilſt ſhe is confined to Fleſh and Blood, and moſt miſerably crampt and hampered in all her Faculties and Operations. Like a Perſon baniſhed from his native Country and ſold into Slavery, ſhe ſighs and mourns in her Tenement of Clay, and paſſionately deſires to return to her proper home, and to viſit her Kindred and Acquaintance of another Kingdom.

Now 'tis Death only can procure her Enlargement, and bring the happy Releaſe; 'tis Death that muſt open the Priſon-gate, and aſſert the

Privileges of the Immortal Part. Were the Soul always to be linked to a Lump of Clay; and doom'd to the ſinful Infirmities of a diſeaſed Body, it would be a great Addition to her Miſery, and render her Bondage inſupportable; but the bare Conſideration that her Impriſonment is but for a limited Time, and that her Fetters ſhall be ſpeedily knocked off, is enough to ſweeten her Confinement, and mitigate her Sorrows. When ſhe is diſunited from the Body, ſhe ſhall be delivered from earthly Incumbrances, and leave all Anguiſh and Vexation behind her. She ſhall be clear in her Diſcoveries, and ſprightly in her Operations; free in her Choice, and unconfined in her Motions. She ſhall ſoar aloft to her deſired Habitation; and converſe with Objects agreeable to her Nature; ſhe ſhall viſit her *Fellow Citizens* of the *New Jeruſalem*, and take up her Reſidence with *the Spirits of juſt Men made perfect*.

3*dly*. The laſt Advantage that I ſhall mention of Death is, that it ennobles the Body, and makes it Partaker of a glorious Reſurrection. The *Body* which *we put off*, is frail and indigent; diſeaſed and corrupted; liable to Sufferings, and unfit for Enjoyments: During the Time of Life, 'tis encountered with Hunger and Thirſt, and expoſed to the Severities of Cold and Nakedneſs; and after our deceaſe, it muſt deſcend pallid and ghaſtly to the Grave, and can hardly be viewed by our Friends for its Deformity, or endured above Ground for its Stench and Noiſomneſs. But behold, the ſame Body ſhall be raiſed again in Splendor and Beauty, and refined from all the Clogs of Corruption and the Groſneſs of Matter: It ſhall remain healthy

healthy and vigorous, freſh and comely to all Eternity; and being re-united to the Soul, they ſhall live together without any of their former Jarrings and Tumults, and be no more obnoxious to the Diſeaſes and Infirmities of the Fleſh, or attacked by the Diſaſters and Misfortunes of an unſtable World.

Now ſince *this corruptible ſhall put on Incorruption, and this mortal ſhall be clothed with Immortality*; who is he that can have any Hankerings after a troubleſome Life, or dares repine at the Frailty of his preſent Condition? If there were any Ground for Complaint, it muſt be upon the Account of the *Body*, which is the only Part we leave behind us; but *that* being *corruptible* in its *Nature*, and to be *glorified* after *Death*, and to be reſtored to us at the *Day of Judgment*; we have no Reaſon to be troubled that we ſhall receive it again in a far better Condition than we left it. Inſtead therefore, of cenſuring the Proceedings of Providence, and deſiring an Alteration in the Courſe of Nature, we ought to be thankful for our Mortality, and *bleſs God* when our *Great* and *Happy Change ſhall come*.

H Y M N.

WHY art thou ſo full of Heavineſs, O my Soul? why art thou ſo diſquieted within me? (Pſal. 42, 6.)

Let not the Example of the timorous enfeeble thy Hopes, nor the Groans of the Dying diſmay thy Courage.

But ſtand thy Trial like a *rational* Creature, and

and expect thy Fate with the *Faith of a Chriſtian.*

'Tis the *carnal Man* which ſhrieks at Diſſolution, and the profligate and profane which tremble at Judgment.

The *ſpiritual Man* is beyond Surprize, and the Supports of Conſcience can ſtruggle with Death.

O Death, where is thy Sting? O Grave where is thy Victory? (1 Cor. 15, 55.)

Thanks be to God, who hath deſtroyed our laſt Enemy, and given us the Victory through our Lord Jeſus Chriſt. (v. 26, 57.)

Then fear not them that kill the Body, and after that have no more that they can do. (Luke 12, 4.)

But I will forewarn you whom ye ſhall fear, and at whoſe Indignation ye ought to tremble. (v 5)

Fear him, who has the abſolute Diſpoſal of Eternal Life, *and is able to deſtroy both Soul and Body in Hell.* (Matt. 10, 28.)

He is an Enemy that is truly *formidable*, and *Hell* is a Puniſhment never to be ſufficiently dreaded.

The Man that can glory in the Friendſhip of God has no Cauſe to be diſtracted with other Fears.

But he that has lived in the Abuſe of Mercies, has Reaſon to be ſhocked at the Appearance of his Judge.

PRAYER

PRAYER.

O Almighty and moſt merciful God, of thy bountiful Goodneſs keep me, I beſeech thee, from all Things that may hurt me; that I being ready both in Body and Soul, may cheerfully accompliſh thoſe Things which thou wouldeſt have done; and thro' Faith and Affiance in thy Mercy may patiently reſign up my Breath into thy Hands, in ſure and certain Hope of the Reſurrection to Eternal Life, thro' my Lord Jeſus Chriſt, who ſhall change my vile Body, that it may be like unto his glorious Body, according to the mighty Working, whereby He is able to ſubdue all Things to Himſelf. *Amen.*

Sund. 20th aft. Trin.

Bur. of the Dead.

END OF FIRST BOOK

A

COMPANION

FOR A

SICK BED:

OR, A

PREPARATION *for* DEATH.

BOOK II.

Of the State of MAN under SICKNESS.

CHAP. I.

Of Sickneſs in general.

I Have made it my Buſineſs in the ſeveral Chapters of the foregoing *Book* to diſcourſe of the *Frailty* of *Nature*, and the *Certainty* of *Death*; and to repreſent unto you how many Accidents may hurry you out

out of the World by Force, and by what Means the common Courſe of Nature (ſuppoſing no ſuch *violent Accidents* ſhould befal you) will by Degrees lead you down to the Grave, and with as great *Certainty*, tho' with more *Slowneſs*, diſpatch you.

From what has been already delivered, I ſuppoſe you plainly ſee, that the *Days of our Pilgrimage here can be but few and evil*, and that the common Period of Human Life reaches no farther than *Threeſcore and ten* or *Fourſcore Years*; and theſe are attended with ſo much *Labour* and *Sorrow*, with ſo many Pains and Diſeaſes, that we have but little Reaſon to murmur at the Shortneſs of our Continuance, and the Suddenneſs of our Change.

It is true, *Light is ſweet, and a pleaſant thing it is for the Eyes to behold the Sun: But if a Man live many Days, and rejoice in them all, yet let him remember the Days of Darkneſs, for they ſhall be many.* Eccl. 11. 7. 8. Let him remember the infinite Diſproportion between *Time* and *Eternity*, and how inconceivably ſhort the longeſt Triumphs upon Earth muſt be in reſpect of the immenſe and unfathomable Joys of another State.

In what degree we ſhall be Partakers of the Happineſs and Pleaſures of this World, we are very uncertain: But we are all of us by woeful Experience ſure enough, that Croſſes and Diſappointments are interwoven with our Enjoyments; that Pains and Sickneſſes are eſſential to Humanity, and the moſt gaudy Parts of our mortal Life are ſully'd and defac'd with ſome bitter and melancholy Accidents.

For our better encountering with theſe *Fiery Trials*,

Trials, and bearing the Share of our Misfortunes with a Chriſtian Courage, I have endeavoured to furniſh you with the beſt Arguments and *Directions* I could in the following Diſcourſe: And that I may not anticipate any Thing which is there delivered, and waſte my own *Time* as well as your *Patience*, in tedious Repetitions and Tautologies, I ſhall only at preſent recommend to you who are ſick, two or three Conſiderations, which I ſhall diſpatch with all poſſible Brevity and Plainneſs.

Exhortat. in the Viſitat. of the Sick.

1*ſt*. Then, *Whatſoever your Sickneſs be*, I would have you take it *as the Viſitation* of that *Almighty God, who is the Lord of Life and Death, and of all Things to them pertaining, as Youth, Strength, Health, Age, Weakneſs, and Sickneſs.*

Some of you perhaps may impute your Indiſpoſition to Chance and Fortune, and think that your Diſtempers are owing to the Imprudencies of yourſelves, or the Malice of your Neighbours.

Others of you may juſtly blame your own Vices and Extravagancies, and conclude that the Unſkilfulneſs of a Phyſician, and the Miſapplication of a Medicine have brought you under the languiſhing Circumſtances which you are at preſent in.

But notwithſtanding all this, if you aſcribe too much to the Efficacy of *Second Cauſes*, and carry the Notion ſo high as to exclude the Providence of God, you are guilty of the groſſeſt Stupidity and Irreligion. It is indeed to be granted, that Men as *Free Agents*, may bring

bring a great deal of Miſery upon themſelves, and by their Surfeiting and Drunkenneſs, wear out that Conſtitution which Sobriety and Temperance might have preſerved for many Years. But foraſmuch ſtill as Nothing happens to Mankind, but by the *Permiſſion* or *Appointment* of God, we are to conclude, that thoſe very Diſtempers, which are the Conſequences of our Follies and Debaucheries, are the Chaſtiſements of *him* who has *the Iſſues of Life and Death* in his own Hands, and gives every Diſeaſe a Licence to aſſault ſuch a *Perſon*, and to rage only to ſuch a Degree. I do not deny, but that we may be ſometimes directed to the ſubordinate Hand which afflicts us, and that God may think fit to uſe *ſecond Cauſes* for the Executioners of his Pleaſure; but ſtill I aſſert, that the Train is laid in Nature by infinite Wiſdom, and the Effects are produced by an over-ruling Power. Every Being is endued with its Energy and Operation from God, and hath its Commiſſion of Acting either reſtrained or limited according to his Pleaſure. *Afflictions come not forth from the Duſt, neither doth Trouble ſpring out of the Ground; but God is the Judge,* and Diſpoſer of all Things, *who putteth down one, and ſetteth up another, and doeth whatſoever ſeemeth him good, both in Heaven and in Earth. See now,* (ſays he) *That I, even I am He, and there is no God with me: I am He, who ſcourge and have Mercy; who wound, and who heal; who kill, and who make alive; who bring down to the Grave, and who bring up again: Neither is there any that can deliver out of my Hand.*——But,

Job 5. 6.

Pſal. 75. 7.

Deut. 32. Job 13. 2. 1 Sam. 2. 6.

2*dly*. Another Conſideration, that I would offer to ſick Perſons, is, That their Pains and Sufferings are *unavoidable*: And what wiſe Man would ſtrive with invincible Neceſſity, or ſtruggle with Impoſſibilities? The Decrees of Heaven are fixed, and it is not in the Power of *Duſt and Aſhes* to reverſe or alter them. We are not to think, by any pettiſh and unſeaſonable Complaints, to weary the Almighty out of that ſteady Courſe which his Wiſdom has preſcribed him to walk in. The only Gate, through which we muſt paſs out of this World, is *Death*, and the way to *Death* is by a tedious Courſe of Pain and Sickneſs: And it is therefore the Part of a conſiderate Man rather to ſubmit his Will to the Determination of Heaven, than fooliſhly to deſire what a wiſe God will never grant.

We have only the Examples of Two Men, *Enoch* and *Elijah*, who were tranſlated to another World, without the painful Separation of Soul and Body: And theſe two Inſtances are purely to ſhew us, in what Manner we might have been all carried to Heaven, if we had continued in our firſt State of Innocence, and not been ſeduced by the *Old Serpent*: But they are not deſigned to propagate any freakiſh or whimſical Conceits of Immortality, or to encourage any childiſh Hopes of a *Tranſlation* in this frail and degenerate State of the World: For now *it is ordained for all Men once to die*, and after a determinate Number of *Years*, and *Months*, of *Days* and *Minutes*, God will bring us to the dark Appartment of the *Grave*, and the mournful *Houſe appointed for all Living*.

Heb. 9, 23.

Job 30, 13.

3*dly*.

3dly. For the better Encouragement of ſick Perſons to bear up againſt their preſent Pains and Diſeaſes, I would have them *look unto the Cloud of Witneſſes* in the Primitive Church, and by the Influence of their Example, *to lay aſide every Weight, and the Sin which does ſo eaſily beſet them, and to run with Patience the Race that is ſet before them.* Heb. 12. 1.

And firſt of all, *leſt they ſhould be weary, and faint in their Minds, let them look unto Jeſus, the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſed the Shame, and is ſet down at the Right Hand of the Throne of God.* He was a Perſon ſo inured to *Sorrow, and acquainted with Grief*, and bore with ſuch a *Spirit of Meekneſs* the *Contradiction of Sinners againſt himſelf*, that he is ſet out as a Pattern of *Patience* to all Poſterity, and his Church has the higheſt Reaſon to glory in ſuch a triumphant and heroic Sufferer. V. 2, 3.

Now if our divine Maſter was ſo coarſly uſed in this World, we cannot well expect that his unworthy Servants ſhould have better Treatment; and it is the Judgment of our bleſſed Church, *That there ſhould be no greater Comfort to Chriſtian Perſons, than to be made like unto Chriſt, by ſuffering patiently Adverſities, Troubles, and Sickneſſes; becauſe he himſelf went not up to Joy, but firſt he ſuffered Pain; he entered not into his Glory before he was Crucified: So truly, our Way to eternal Joy, is to ſuffer here with Chriſt, and our Door to* Viſitat. of the Sick.

enter into eternal Life, is gladly to Die with Chriſt.

2*dly*. If from our *Saviour* we deſcend to the *Apoſtles*, *Saints*, and *Martyrs*, we ſhall find, that thoſe renowned Souls, *(of whom the World was not worthy)* were as famous for their *Sufferings* as they were for their Piety, and as remarkable for the Barbarity of their Death, as their Perſecutors were for the Delicacy of their Living: And ſhall *we* (who come ſo ſhort of theſe Heroes in all the Exerciſes of Religion) kick againſt the Diſpenſations of Providence, and think it hard Treatment to ſtruggle with the common Infirmities of human Life? What! ſhall the *Beſt* of Men be *evil-intreated*, and the *worſt* expect to be exempted? Shall the *Servants and Children of the* Lord be exerciſed with *Fire* and *Faggot*, with *Racks* and *Gibbets*, and ſhall *we*, who are ſuch notorious Sinners, think it hard to languiſh under the gentle Decays of Nature, and breathe out our Souls upon our own Beds, and in the midſt of our compaſſionate Friends and Relations? Certainly, (my Brethren) your Condition is very tolerable, if compared with the exquiſite Sufferings of your Fore-fathers, and is not any ways to be equalled with that *great Fight of Afflictions*, and manful *Reſiſtance unto Blood*; with thoſe fiery Combats with Satan, and ſhocking Diſputes with his Emiſſaries, which our divine *Maſter* and his magnanimous Followers were eminent for.

Heb. 10. 32. Chap. 12. 4.

HYMN.

H Y M N.

IN the Midſt of Life we are in Death, of whom may we ſeek for Succour, but of thee, O Lord, who for our Sins art moſt juſtly diſpleaſed? (Burial of the Dead.)

Behold, thou haſt made our Days as it were a Span long, and our Age is even as Nothing in Reſpect of thee. (Pſ. 39, 6.)

The ſtrongeſt Conſtitution muſt be weakened by Time, and the moſt beautiful Face withered by Age.

I myſelf, who have enjoyed Years of Health and Plenty, am now become a Prey to Diſeaſes, and an object of Pity.

I myſelf am a mortal Man like unto all, and the Offſpring of him that was firſt made of the Earth. (Wiſd. 7, 1.)

My Life draweth nearer and nearer *to the Grave*, and a few Days may *gather me to my Fathers.* (Pſ. 88, 3.)

For my Loins are already filled with Pain; Pangs have taken hold upon me, as the Pangs of a Woman that travaileth. (Iſa. 21, 2.)

My Heart panteth, Fearfulneſs hath affrighted me: the Night of my Pleaſure hath God turned into Fear unto me (v. 4.)

My Friends *ſit by me in Silence, and the Virgins* my Acquaintance, *hang down their Heads to the Ground.* (Lam. 2, 10.)

The Mirth of Tabrets ceaſeth, the Noiſe of them that rejoice endeth, and all the merry-hearted do ſigh. (Iſ. 24, 7, 8.)

But do not, my Soul, ungratefully reflect upon thy Fate, nor raſhly cenſure the Laws of Mortality.

But bear thy Lot with Patience, and prepare for thy latter End with Wiſdom.

Then ſhall thy *Mourning be turned to Joy*, thy *Sickneſs* ſhall end in *Health*, and thy *Death* be crowned with *Immortality*.

P R A Y E R.

O Father of Mercies, and God of all Conſolations, who doſt not eaſily *grieve*, or *willingly afflict the Children of Men*; Grant me Chriſtian Courage to encounter my preſent Calamities, and enable me with Grace to make a ſanctified Uſe and Improvement of all thy Fatherly Viſitations. Let every Fit of Sickneſs put me in Mind of the Pangs of *Death*, and the Thoughts of *Death* prepare me for future *Judgment*. *O Lord, be gracious unto me, for I wait for thee. Be Thou my Arm every Morning, and my Salvation in the Time of Trouble*; *and* grant that I being ſtedfaſt in Faith, joyful through Hope, and rooted in Charity, may ſo paſs the Waves of this troubleſome and tempeſtuous World, that finally I may come to the Land of everlaſting Life, there to reign with thee World without End, through Jeſus Chriſt my Lord. *Amen*. Publ. Baptiſm.

CHAP.

CHAP. II.

Directions for Behaviour under Sickneſs.

SINCE Pains and Sickneſſes are the neceſſary Concomitants of Human Life, and the Diſeaſes of the Body are not always to be cured by the Help of Medicine, nor the Grievances of the Mind to be redreſſed by Complaints and Murmurings, I would adviſe you all to Contentment in your preſent Circumſtances, and an humble Carriage and Deportment under your ſeveral Troubles and Afflictions. Conſider your ſelves, my Brethren, as *Men* and *Chriſtians*: As *Men*, you are endued with Reaſon, and cannot pretend to conquer Impoſſibilities: As *Chriſtians*, you make Profeſſion of a *Paſſive Religion*, and muſt follow the Example of the *crucified Jeſus*: Both theſe Conſiderations will inſtruct you in the Nature and Meaſures of Reſignation and Obedience, and the Supports of Divine Grace will make thoſe Burthens ſit light and eaſy upon your Shoulders, which you were not capable of removing by any Human Means.

I have already ſhewed you that all Sickneſſes are *Trials* and *Viſitations* from God; and if it be your Deſire to be ſo *tried* and *viſited*, that you may be accepted and rewarded by Him, I would offer to your Conſideration theſe following things:

1. The Author of your Sickneſs.
2. The Ends for which he brings Sickneſs upon you.

3. What

3. What He requires of you in your Sickneſs.

1*ſt*. Conſider the Author of your Sickneſs; and this is none other than *God*, who *with Rebukes* is pleaſed *to chaſten Men for Sin*, and by the inflicting of Temporal Puniſhments to make way for their Eternal Happineſs. You know God is an Infinitely *Wiſe* and *Mereiful* Being, and always acts upon the ſureſt Grounds and moſt Charitable Principles. As he is a *Wiſe* Being, he not only knows better what is good for his Creatures than they can do for themſelves, but alſo how to proportion the various Diſpenſations of his Providence to the ſeveral Exigencies and Neceſſities of Mankind. As He is a *Merciful* Being, He has a tender Regard for his Off-ſpring, and will not lay any more upon them than their *Shoulders can bear*, but will either find out ſome Expedient to eaſe them of their Trouble, or endue them with ſuch a Degree of Spiritual Strength, as ſhall ſupport them under it.

Pſal. 39. 11.

Why therefore, O vain Man, ſhouldeſt thou be unwilling to reſign up all thy Concerns to an Omniſcient God? Or why ſhouldeſt thou ſuffer any diſquieting Thoughts to ariſe at whatever thy Heavenly Father ſhall think moſt proper for thee to bear? Aſſure thyſelf, that if it were not *good for thee to be afflicted, a Wiſe and Merciful* God would withdraw the Severity of his Hand, and never *viſit thee with Sickneſs*.

2*dly*. Conſider for what Ends God is pleaſed to bring Sickneſſes upon you. Whatever God does for Mankind, whether it be in the Way of

Mercy

Mercy or *Judgment*, he does it all for their good: *For he loveth all Things that are, and abhorreth nothing which he hath made: For never would he have made any Thing if he had hated it.* Wiſd. 11, 24. He can't take any Delight in the Miſery of his Creatures, *or willingly grieve or afflict the Children of Men:* But yet our Condition may be oftentimes ſo deplorable and our Diſeaſe ſo inveterate, as to force him upon the rough Methods of a Cure, and oblige his Goodneſs to be ſevere towards us. But behold, even here Love is triumphant in the midſt of Anger, and the Hand of an indulgent Father is viſible in all the Strokes which are laid upon the Backs of his Children. What an Act of Condeſcenſion is it in the *God of Mercies* to admoniſh us of our Danger, and chaſtiſe us for our Amendment; to curb us in our wanton Ways of Sin, and prevent (if poſſible) our Deſtruction by a Friendly Sickneſs. *Thou art willing, O Lord, to ſpare and to ſave all: For they are thine, O Lord, thou Lover of Souls. Therefore chaſteneſt thou them by little and little that offend, and warneſt them, by putting them in remembrance wherein they have offended, that leaving their Wickedneſs, they may believe in thee, O Lord.* Ver. 26. Ch. 12, 2.

I ſhall have Occaſion to diſcourſe more fully in the following Chapter concerning the Advantages of Sickneſs; and I only here mention thoſe good Ends which God propoſes to bring about by laying Diſtempers upon us, that I might the better prepare your Minds for the Directions which I deſign to lay down for your Behaviour under Sickneſs: And they are theſe following:

1. Patience

1. Patience under Pain.
2. Civility to your Attendants.
3. Affiance in your God.
4. Thankfulneſs for his Viſitations.

1. *I exhort you in the Name of Chriſt to bear your Sickneſs patiently.*

Patience is a Virtue which is moſt violently attacked in the Time of Sickneſs, and you have need of Recourſe to the Promiſes of *God's Word*, the Example of his *Servants*, and the Aſſiſtance of his *Spirit* to ſupport and ſtrengthen you under your bodily Pains. I don't pretend that you can by any poſſible Means extinguiſh the Senſe of *Feeling*, and be no ways diſcompoſed or affected when there is not *any Health in your Fleſh, or Reſt in your Bones.* I know, your Natures are not capable of ſuch *Stoical* Principles; and I conſider that the very beſt of Men, when they lye under the Preſſures of *God's Hand, have roared* for the Anguiſh and *Diſquietneſs of their Souls:* But I hope ſtill, my Brethren, that your Chriſtianity has taught *you* as well as *them*, to moderate your Paſſions, and to confine your Complaints within the Rules of Decency and Reaſon.

Conſider (I beſeech you) what, in all Probability, may be the Event of your Murmurings; and I am perſuaded, that if you conſult either your *Eaſe* or your *Intereſt*, either the Reaſonableneſs of your *Sufferings*, or the *Sovereignty* of your God; you will never want Arguments for Acquieſcence and Submiſſion.

1*ſt*. If you conſult either your *Eaſe* or your *Intereſt*, you cannot promote any of them

them by your Impatience under Sickneſs. Prayers and Tears are the Means which God has inſtituted for Relief; and you oftentimes read of wonderful Bleſſings conveyed to the Faithful thro' thoſe Channels: But when did you ever hear that Murmurings ſlackened the Hand of Vengeance, or had the leaſt influence over the Divine Goodneſs? If you fret and repine, becauſe your heavenly Father in the Courſe of his Providence lays any Pains or *Troubles upon your Loins*, you *ſet yourſelves againſt God*, and pretend *to be wiſer than* your Maker. And this will be ſo far from procuring you a Releaſe, or eaſing you from your preſent Miſeries, that it will in all probability, occaſion their Continuance, and be a freſh Provocation for future Puniſhments. It is an Argument that God has an Affection for your Souls, and is unwilling that you ſhould periſh eternally, or elſe he might have ſnatched you away upon a Surprize, and have ſtruck you dead in the very Act of Sinning, and not have endeavoured to reclaim you by this Sickneſs: But if you are diſpleaſed at his Proceedings, and murmur in *the Day of Viſitation*; you defeat the generous Deſigns of his Mercy, and deprive yourſelves of thoſe good Effects which he propoſed to work in you by Sickneſs. But

2*dly*. The Reaſonableneſs of your Sufferings is another Argument againſt Impatience.

God is ſo far from being a ſevere Judge, or a rigid Maſter, that he *exacteth leſs of us than our Iniquities deſerve*: Job 11, 6. And this Mildneſs and Lenity of the Divine Nature might make the Prophet *Jeremy*, with ſome

ſome Aſtoniſhment and Indignation, aſk this important Queſtion. *Wherefore ſhould a living Man complain, a Man for the Puniſhment of his Sins?* If thou haſt any Pretence to hard Uſage, O thou preſumptuous Creature, *produce the Cauſe* of thy Complaint, *and bring forth thy ſtrong Reaſons:* Let the Proceedings of God and thine own ſelf be conſidered, and fairly caſt thy Sins into the Scale againſt thy Sufferings; and if thou art not blinded with Prejudice and Self-Love, thou wilt ſoon perceive how *heavy* the former are, and how *light* the latter. Inſtead then of inveighing againſt Providence, and charging the Almighty with rigour, thou wilt have the higheſt Reaſon to magnify his Favour, and to cry out with the Prophet, *It is of the Lord's Mercies that I am not conſumed, and becauſe his Compaſſions fail not.*

Lam. 3. 39

If. 41, 21.

Lam. 3, 22,

3*dly*. To all this we may add the *Sovereignty* of God as a farther Argument againſt *Impatience*. *'Tis he that made us, and not we ourſelves;* and by the Right of Creation he hath the abſolute Diſpoſal of his Creatures, and *may do what he will with his own*. If we expreſs any Uneaſineſs under our Circumſtances, we do in effect dictate to our Lord, and arraign his Authority, and pretend to determine better than our *Sovereign* what is beneficial for the Government of this lower World.

Now who art thou, O Man, that replieſt againſt God? Who art thou that dareſt *ſtrive with thy Maker?* or enter the Liſt with Omnipotence? Who art thou that diſputeſt his Pleaſure, and lay-

Rom. 9, 20.
If. 45, 2.

layeſt in thy Claim againſt his boundleſs Prerogative? *For behold, as the Clay is in the Hands of the Potter*, ſo are we Jer. 18. 6. in the Hands of our Lord, and his abſolute Authority can mould us into *Veſſels of Honour or Diſhonour*, as it ſuits beſt with his infinite Wiſdom and Pleaſure.

2*dly*. The next General Advice I am to give you, is to ſhew Civility to your Attendants. You are not to miſ-conſtrue any of the good Offices of your Relations or Servants, nor to put yourſelves into a paſſion upon every light and trivial Occaſion: but you are *to poſſeſs your Souls* in the greateſt Calmneſs and Serenity, and to win upon the Spectators by your Meekneſs and Affability. Any Thing of Diſcompoſure in your Countenance, or Anger in your Words and Actions, ſeems to betray a Pride and Haughtineſs in your Heart, and reflects upon the Care and Fidelity of thoſe that are round about you: And certainly it is very indecent in a ſick and dying Man to go out of this World in the Practice of theſe paſſionate and revengeful Vices; and to indulge a pettiſh and moroſe Humour towards others, when himſelf expects to be ſo ſpeedily tranſlated to a Place of Love and Amity. Thoſe whoſe Office it is to attend Sick Perſons, have generally Fatigue enough with the Care of their Bodies, and oftentimes prejudice their own Healths, and ſuffer many Inconveniencies by the Noiſomeneſs of a Diſtemper: But how barbarous would it be in you to add to their Trouble by your own Heat and Imprudencies, and repay their civil and charitable Endeavours with hard Words and unchriſtian Revilings!

3*dly*. Let me direct you to put your whole Truſt and Affiance in God. The Foundation of this is God's affectionate Care of Mankind, and his prudent Diſpoſal of all particular Events in the World: And therefore it ſhould be the greateſt Concern of a ſick and languiſhing Soul to ſecure an Intereſt in Heaven, and influence *the Author of Life and Death* to have Compaſſion upon vile Duſt and Aſhes. Whenever you pretend to act upon your own Strength, and think to accompliſh your Welfare by Human Wiſdom: You ſet up for an Independency againſt God, and directly run upon your own Ruin: But when you throw yourſelves upon the Divine Goodneſs, and expect Deliverance only from the Almighty Power, you ſhew how ſenſible you are of your own Weakneſs, and go the readieſt Way to draw over the Providence of God to your Intereſt.

4*thly*. I exhort you to go thro' your Sickneſs with *Thankfulneſs*. Sickneſs is God's Viſitation and Correction, and *whatever comes from him muſt be received with* Praiſe and *Thanksgiving*. Not that you are to be ſo pleaſed with Pain, as to thank God for it, as if it were a *Good* in itſelf; But ſince it is principally ſent for the *Prevention* of your Ruin, and graciouſly deſigned as the *Inſtrument* of your Reformation, you are to adore God's Compaſſion to your Souls, and to magnify his Care of your Salvation.

When Holy *Job* had his Houſes demoliſhed, and his Sons and Daughters buried in the Ruins of them; his Goods plundered by the *Sabeans*, and his Perſon given up

Job 1.

to

to the Mercy of *Satan*; we read that he was ſo far from *charging God fooliſhly*, or making any rude Expoſtulations againſt the Government of Providence, that he highly applauded the *Divine Wiſdom* in all his Agonies, and *bleſſed* the Hand that *took away*, as well as the Hand that *gave*. Ver. 22. Ver. 21.

The ſame grateful Temper was remarkably eminent in Old *Eli*, when he received the dreadful News from *Samuel*, that his *Two Sons* ſhould be *ſlain in one Day*, his Native Country ravaged by the Enemy, and *the Ark of the Lord carried away into* Captivity. And we too, according to theſe Patterns, muſt ſubmit our Wills and Deſires to the righteous Determinations of Heaven, and cry out in all our Pains and Afflictions, *It is the Lord, let him do what ſeemeth him good.* 1 Sam. 3. Ver. 18.

I have now done with the Directions which I thought proper to deliver to you, and which I entreat you to practice in your Sickneſs; and I ſhall for your greater Satisfaction, cloſe up this Chapter with thoſe excellent Words of our Church, from whence I drew the foregoing Exhortations.

Know you certainly, that if you truly repent you of your Sins, and bear your Sickneſs patiently, truſting in God's Mercy for his dear Son Jeſus Chriſt's ſake, and render unto him humble Thanks for his fatherly Viſitation, ſubmitting yourſelves wholly unto his Will, it ſhall turn to your Profit and help you forward in the right Way that leadeth to everlaſting Life. Exhort. in Viſit. Sick.

H Y M N.

MANY there be that riſe up againſt me, and ſay of my Soul, there is no Help for him in his God. (Pſal. 3. 1, 2.)

Many there be that revile me in my Sickneſs, and triumph over me when thy *heavy Hand* is upon me.

But, my God, my God, look thou upon me: Why haſt thou forſaken me, and art ſo far from my Health, and the Words of my Complaint? (Pſ. 22, 1.)

O my God, I cry unto thee in the day-time, and in the night-ſeaſon I take no Reſt. (Ver. 2.)

I am poured out like Water, and all my Bones are out of joint: My Heart alſo in the midſt of my Body is even like melting Wax. (Ver. 14.)

My Strength is dried up like a Pot-ſherd, and my Tongue cleaveth to my Gums, and thou haſt brought me into the Duſt of Death. (Ver. 15.)

O! ſupport me under this heavy Calamity, and relieve me with the Aids of thy bleſſed Spirit.

O! go not far from me now Trouble is hard at hand, and there is none to help me. (Pſ. 22, 11.)

When my Soul fainteth within me, I will remember thee, and my Prayer ſhall come in unto thee into thine holy Temple. (Jon. 2, 7.)

I will ſacrifice unto thee with the Voice of Thankſgiving, and will recount thy Mercies with Gladneſs. (Ver. 9.)

I will look unto thee, my Maker, and have Reſpect unto the Holy One of Iſrael. (Iſ. 17, 7.)

Hear me, O Lord, in the Day of Trouble, and let the Name of the God of Jacob defend me. (Pſal. 20, 1.)

Send me Help from thy Sanctuary, and ſtrengthen me out of Sion. (Ver. 2.)

PRAYER

PRAYER.

GIVE me, O Lord, a meek and humble Spirit, and let me joyfully embrace the Advice which is beneficial for my Soul. Let not my *Fooliſhneſs pervert my Ways*, and my diſobedient *Heart* fret againſt the Lord: But do thou ſo calm my Affections, and ſubdue the raging and turbulent Diſpoſitions of my Mind, that I may become a fit Object of thy divine Compaſſion, and may obtain Salvation through the Merits of my Saviour. *Amen.*

CHAP. III.

Of the Advantages of Sickneſs.

MY *Brethren, forget not this Exhortation, which ſpeaketh* thus comfortably *unto you as unto Children; My Son, deſpiſe not thou the Chaſtenings of the Lord, nor faint when thou art rebuked of him.* For the Corrections of the Rod reform the Offender, and the Severity of Diſcipline is the Life of Piety. *Whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure Chaſtening, God dealeth with you as with Sons: For what Son is he whom the Father chaſteneth not?* Your natural Parents take upon 'em to correct you *after their* own Humours and *Pleaſure*, and yet you think yourſelves bound to

Heb. 12, 5.

Ver. 6, 7.

Ver. 9, 10.

ſubmit to their Puniſhments, and *pay Reverence* to their Perſons. *But God chaſteneth you for your Profit, that ye may be Partakers of his Holineſs*, and will you not then *much rather be in Subjection to the Father of Spirits, and live?* I am ſure, that if you ſtudy your real Intereſt, this ſingle Conſideration would be Encouragement enough for you *to bear patiently the Chaſtiſement of the Lord*, namely, that you may be reputed *Sons*, and not *Baſtards*, and ſo have a *Title* to the *Promiſes*, and a Right of *Inheritance* with the *Saints* and *Martyrs*.

Verſe 8.

It muſt be confeſſed that Fleſh and Blood is averſe to Pain, and that *No Chaſtening can for the preſent ſeem to be joyous, but grievous; but ſince it afterwards yieldeth the peaceable Fruit of Righteouſneſs, unto them which are exerciſed thereby*, Reaſon will ſtop the Mouth of Complaints, and Religion will ſurmount all Difficulties. Thou haſt no Occaſion, O ſick Man, *to weep and howl* upon any other Account, but thy Sins; and if thy Heart be not more ſtubborn than a *Rock, and harder than the nether Mill-ſtone*, thy Sickneſs will make thee penitent, and all Things will work together for the Good of thy Soul.

Ver. 1.

What particular Advantages thou mayeſt reap by the Viſitation of God's Hand, ſhall be deſcribed under theſe four following Heads.

1. Thy Affections may thereby be weaned from the Things of this World.
2. The Works of Mercy and Charity may be performed.
3. Thy Devotions may be heightened.
4. A near-

4. A nearer Proſpect of Heaven may be given thee, and thy Soul enflamed with an ardent Deſire after the Joys of another World.

1*ſt*. The firſt Advantage of Sickneſs is, to wean our Affections from the Things of this World.

When we are in the Poſſeſſion of Health, our Eyes are entertained with gaudy and glittering Objects, and our Hearts are commonly intent upon the Follies and Vanities of the Age we live in; but Sickneſs introduces another Scene, and gives a different Turn to the Mind and Affections: It rectifies the Judgment, and influences the Choice; diſcovers the former Cheats we laboured under, and brings us to a more juſt and accurate Notion of Matters.

It is obſervable, that when Diſeaſes get Ground of our Conſtitution, and the Virtue of Medicine, and the Skill of the *Phyſician* ſeem to be baffled; the Body grows every Day more unqualified for Enjoyments, and the Mind is in a Diſtruſt and Perplexity about our worldly Affairs: And in ſuch Caſes, it is natural for Men, who have not loſt the Uſe of their Reaſon, or drowned the Notions of a future State, to argue after this Manner with their ownſelves.

"What does this World ſignify to me, who "am juſt going to leave it? or what Satisfac- "tion can I reap from thoſe Projects, which "I ſhall never live to Accompliſh? I have *roſe* "*up early* to fatigue my Body, and *ſat up late* "to ruin my Soul. I have *encompaſſed Sea and* "*Land* to gratify my Avarice, and *joined Houſe* "*to Houſe, and Field to Field* to enrich my Fa- "mily. But alas! all my Tenements and

"Poſſeſſions

" Poſſeſſions cannot prolong my Life for one " Minute, nor my Treaſure and Jewels pro- " cure a Moment's Releaſe from my preſent " Pains. Riches will not bribe Death, nor " Titles *profit in the Day of Wrath*. My Eſtate " cannot be carried away with me, nor my " Houſes and Furniture, tranſported into an- " other World. Alas! theſe Things muſt be " left behind by the unhappy Owner; and " though perhaps I may have ſome Hopes of " my ſucceeding Heir, yet in proceſs of Time, " I know not what Alterations may happen, " and *whether a wiſe Man or a Fool* may be the " Poſſeſſor of my Fortune."

Theſe are Reflections which ſick Men are apt to make upon their Circumſtances; And, Oh! that they were all enabled to make them to good Purpoſes, and to put them in Practice before it is too late! Oh! that every Indiſpoſition might produce ſome good Reſolutions, and every Recovery might be attended with Amendment of Life!

2*dly*, Another good Property of Sickneſs is, the Diſpoſitions it creates in us to Works of Mercy and Charity. A Man may be ſo ſtreightned in his Circumſtances, that he can't perform ſo many charitable Acts in his Life-time as he would do, without a manifeſt Injury to himſelf and Family: But when Sickneſs admoniſhes him of his Departure, and of leaving what he has behind him, the Plea of Neceſſity is in part taken off, and the Fear of Poverty can be no Bar againſt his Charity. Death, by putting a Period to his Life, ſhortens his Family, and ſupplies his perſonal Want; and it would be the Height of Indiſcretion, not to manage his laſt Stake well and by a prudent Diſtribution of his

his Goods upon Earth, to lay the Foundation of a never-fading Treaſure in the Kingdom of Heaven.

What Rules and Meaſures you are to take in this Duty of Charity, I ſhall more fully deſcribe in another Place; and I deſign only to remark to you at preſent, that it is no ſmall Glory to Sickneſs, that it brings us to Conſideration, and melts us into Compaſſion; that it opens our Heart, and mollifies our Bowels; that it conquers the cruel and rugged Diſpoſition of a rich Man, and excites him to ſuch Acts of Charity as may *ſave his Soul in the Day of Vengeance.* Book 3. Chap. 6.

3dly. Sickneſs heightens our Devotion, and puts us more vigorouſly upon the Duty of Prayer.

It is natural for Men under the Preſſures of Pain, to carry their Thoughts to the Supreme Author of their Miſery, and to look into ſuch Miſmanagements during the Courſe of their former Life, as may have juſtly occaſion'd the Divine Judgments to fall upon them. When they are well apprized of the Cauſes of their Diſtemper, the next Step is the proviſion of a Cure: And *this* can be no other way effected, than by a fervent Application to that God who depreſſes and exalts, *who wounds and who heals*, according to the Wiſdom of his infinite Providence.

Now that good Men ſhould proceed in this rational Method, is what cannot well be diſputed; becauſe their Religion has taught them the *Efficacy* as well as *Duty* of *Prayer*, and they know of no other Way but *Faith* and *Obedience*, to influence the great Governor of the World, either to take away his Judgments or ſupport their Spirits under them: But it is farther remarkable, that the moſt profligate and prophane Perſons,

Perſons, who have paid no Reſpect to God and Religion in the Time of their Health, are very humble and ſubmiſſive at the Approach of Sickneſs. They are then willing to have their deſpiſed Miniſter ſent for, and to join heartily with him in the Prayers of the *Church*; they thirſt after the Sacrament of the Body and Blood of Chriſt, and are deſirous to patch up a rotten Conſcience as well as they can. How available this Death-bed Devotion may be in bad Men, is not my Buſineſs to determine; but I cannot but believe that it muſt be more acceptable to a merciful God, than for a Sinner to Die either in *Preſumption*, or *Deſpair*.

But I hope, my preſent Diſcourſe is addreſs'd to ſuch Perſons as have preſerved a ſenſe of Religion in their Minds and in ſome Meaſure diſcharged their Duty to *God* and his *Church*; and theſe Perſons, I dare ſay, will find the Spirit of Devotion, which they exerciſed in their Health mightily elevated and improved in their Sickneſs; For then their Souls will be compoſed and their Affections warmed; the Wanderings of their Thoughts will be confin'd, and the Cares of this World baniſhed from their Hearts: God will have no Rival or Partner to ſupplant him in their Prayers, neither will the Concerns of Earth be able to ballance the Expectation of Heaven.

In what a moving and pathetical Manner does the Scripture repreſent Perſons *in the Bitterneſs* and Diſquietude of their Souls, and under the Apprehenſions of any approaching Dangers, ſetting forth their deplorable Caſe to God, and addreſſing the Divine Goodneſs for Relief? Then the Style is, *O Father of Mercies, and God of all Conſolation; O Thou Holy One of Iſrael, that dwelleſt between the Cherubims*

bims, and deſpiſeſt not the low Eſtate of the Poor, nor abhorreſt the Afflictions of the afflicted; Incline thine Ear, O Lord, and hear; open thine Eyes, O Lord, and ſee: Caſt us not away from thy Preſence, and take not thy holy Spirit from us. O Go not from us when Trouble is at Hand; but give us thy Help again, and ſtabliſh us with thy free Grace.

2 Cor. 1. 3. Rom. 15. Iſ. 37. 16. 17. Pſ. 51. 11, 12. Pſal. 22, 11.

I believe the Approach of any Diſaſter will extort the ſame mournful Sighs and Lamentations from any one of us; and I have more than ordinary Reaſon to think, that the Advance of Death will double our Surprize, and ſend us with an unuſual Degree of Zeal and Importunity to the Throne of Grace.

4thly. Sickneſs gives us a nearer Proſpect of Heaven, and enflames the Soul with an ardent Deſire of the Joys of another World.

Whilſt all Things fare Well with the Body, and the Pomps and Vanities of this World careſs the Senſual Appetite, the Soul is too much incommoded with the unhappy Union with Fleſh and Blood, and wants Leiſure and Opportunity for Abſtraction and Retirement: But Sickneſs alters the Scene to an amazing Degree, and diſcloſes a full Proſpect of that *Vanity and Vexation of Spirit* which attends all earthly Joys. Upon every Diſorder that happens to the *Body*, the *Soul recovers Strength*, and gets Ground; begins to ſhake off her Fetters, and free herſelf from the Incumbrances of Earth. She opens the Window and enlarges the Proſpect; looks with Cheerfulneſs towards her Journey's End, and rejoices that the *Days of Sighing and Sorrow* are *well-nigh paſs'd.* She puts on the Wedding garment,

ment, and prepares herſelf for the Bridegroom; dwells upon the Contemplations of that heavenly Country from whence ſhe at firſt came, and whither ſhe expects ſpeedily to return, and would not part with her Reverſion in Paradiſe for all the glittering and empty Poſſeſſions of Earth. In ſhort, ſhe hugs and careſſes *Sickneſs* as the joyful Meſſenger of *Death*, and welcomes *Death* as the final Period of all her Miſeries, and the happy Paſs-port to *Eternity*.

H Y M N.

IT is good for a Man that he ſhould both hope, and quietly wait in Adverſity *for the Lord.* (Lam. 3, 26.)

It is good for a Man that he bear the Yoke in his Youth, and be trained to diſcipline from his Cradle. (v. 27.)

For Gold is tried in the Fire, and acceptable Men in the Furnace of Affliction. (Ecclus. 2. 5.)

As an Horſe not broken becometh head-ſtrong, ſo a Child left to himſelf will be wilful. (Ch. 30. 8.)

Proſperity lulls us aſleep, and flatters us in carnal Security.

But Adverſity awakens the drowzy Soul, and mollifies the ſtubborn and obdurate Heart.

'Tis the Judgments of the Lord in the Earth that make the Inhabitants of the World learn Righteouſneſs. (Iſa. 26, 9.)

For when Men are bound in Fetters, and holden in the Cords of Affliction: (Job 38, 8.)

Then God ſheweth them their Work, and their Tranſgreſſions that they have exceeded. (v. 9.)

He openeth alſo their Ear to Diſcipline, and com-

commandeth that they return from Iniquity. (Ver. 10.)

Lord, in our Trouble and Sickneſs *we viſit thee, and pour out a Prayer when thy Chaſtening is upon us.* (Iſ. 26, 16.)

Like as a Woman with Child that draweth near the Time of her Delivery, is in Pain, and crieth out in her Pangs; ſo have we been in thy Sight, O Lord. (Ver. 17.)

We have been with Child, we have been in Pain, and looked up to thee as our only Support in the *needful Time of Trouble.* (Ver. 18.)

But when thou haſt filled us with Bitterneſs, and made us drunken with Wormwood. (Lamen. 3, 15.)

Then our Afflictions have endued us with Wiſdom, and our Pains have taught us Knowledge.

Our Souls have remembered the Preſſures of thy Hand, and we have humbled ourſelves for our paſt Iniquities.

P R A Y E R.

I Know, O God, that it is *good for me to be afflicted*, and I take this preſent Sickneſs as an Inſtance of thy Divine Mercy and Fatherly Compaſſion towards me. I know that the Diſeaſes of my Soul are of ſuch a malignant Nature, that they cannot be cur'd without uſing Harſhneſs to my Body; and I thank thee for condeſcending to be ſomewhat ſevere towards me rather than ſuffering me to periſh without Correction. O Lord, let me be always devoutly affected with thy Mercies, and ſubmiſſive and penitent under

thy Judgments. Let me rightly conſider thoſe wiſe Ends for which *thou haſt cauſed me to be afflicted*; and let the Weakneſs of my Body promote the Health of my Soul, and the Pains and Agonies in this Life prepare and qualify me for a bleſſed Immortality, through Jeſus Chriſt my Lord. *Amen.*

CHAP. IV.

Of a Lingering Sickneſs.

IN what Degree every particular Man ſhall be viſited with Sickneſs, is a Secret which remains only in the Breaſt of a wiſe God, who ſees weighty Reaſons why he ſhould take ſome of his Creatures away by a ſudden Stroke, and continue others longer upon Earth, in a State of Diſcipline and Correction.

However, O Man, that thou mayeſt not be at all diſcomfited by the Length of a Diſtemper, or ſink under the Tedioufneſs of thy Pains, I would have thee well digeſt theſe following Conſiderations:

1. That a long and lingering Sickneſs gives thee an Opportunity of exerciſing ſome Virtues and Graces, which thou waſt not capable of exerciſing in ſo high a Degree, in the Time of thy Health.
2. A ſubmiſſive Behaviour under ſuch a Sickneſs, ſets thee out as an Example to God's Church, and muſt be a great Comfort to thy ſurviving Friends and Relations.

3. The

3. The Length of thy Sickneſs affords thee a fairer Opportunity of ſetling both thy temporal and eternal Concerns.

1*ſt*. A long and lingering Sickneſs puts it in thy Power to exerciſe ſome Virtues and Graces, which thou waſt not capable of exerciſing in ſo high a Degree, in the Time of thy Health: And ſuch in particular are *Patience*, *Faith*, *Hope*, and *Affiance* in God. Theſe Virtues are always moſt bright and conſpicuous in a Sick-bed, and have the largeſt Field to diſplay themſelves in, *when the Sorrows of Death encompaſs thee round about, and the Pains of the Grave get faſt hold upon thee.* When Proſperity ſooths and careſſes thee with all the Delights and Pleaſures of this World thou haſt no great Need of Patience, but when the Wind begins to riſe, and the Waves to roar, thou haſt a proper ſeaſon to ſignalize thy Courage, and place thy Confidence in an all-ſufficient God. It is no great Character of a Man's Virtue to truſt in God, when he does at the ſame Time experience his Love, and is ſuſtain'd by his Bounty: For ſuch an one has his *Reward in his* Hand, and his Conviction before his Eyes; and he has no Reaſon to diſtruſt God's goodneſs for the future, if he will but conſider what he does for him at preſent. But this is a Sign of a lively Faith, and a well grounded Hope, when a Man can cry out with Holy *David*, *I truſted in the Lord; I ſaid, Thou art my God, tho' my Strength is waxen old with Heavineſs, and my Years with mourning; tho' I am clean forgotten as a dead Man out of Mind, and am like a broken Veſſel.* Pſal. 31. 1. 11, 14.

2*dly*. A ſubmiſſive Behaviour under a lingering Sickneſs, may recommend thee as an Example of Patience to God's Church, and adminiſter great Comfort to all thy ſurviving Friends and Relations. Perhaps God has a Mind to make thee an Inſtance of Sufferings, and to ſet thee out as a Pattern for the reſt of Mankind to copy after; and then what more effectual courſes can he take, than to attack thy Body, and reduce thy Strength; to cut thee ſhort in thy Enjoyments and lay ſome *heavy Diſeaſes upon thy Loins*. This was the Method he took to notify to the World the Uprightneſs and Integrity of his Servant *Job*, and to prove the Accuſation of Men and Devils to be falſe and malicious: And if God thinks fit to try thy Faith, *that it may be found in the Day of the Lord laudable, glorious, and honourable to the Increaſe of Glory and endleſs Felicity*; who art thou that dareſt oppoſe thine own Happineſs, and reſiſt the Will of thy God? The preſent Generation has Need enough *of burning and ſhining Lights*, and if thy Deportment ſhall conduct thee wavering thro' the dark and intricate Paſſages of human Life, thou oughteſt to think it an Honour to be the Inſtrument of God's Glory, and ſhould'ſt bleſs his Providence for being ſerviceable to thy Brethren. If but one Soul ſhould be influenced by thy Example, and confirmed in Patience by thy ſufferings; what an Augmentation ſhall it be to thy Reward in Heaven? What Brightneſs ſhall his Converſion add to thy Crown of Glory?

Viſitat. of the Sick.

3*dly*. The

3*dly*. The Length of thy Sickneſs preſents thee with a fair Opportunity of ſetling both thy *temporal* and *eternal Concerns*. The Circumſtances of Mankind are oftentimes intricate and perplexed in this World, by Reaſon of a Multiplicity of Buſineſs; and tho' Men carry never ſo true a Principle and honeſt Diſpoſition within their own Breaſt, yet in Caſe of a ſudden Death, a great deal of Damage may accrue to a credulous and innocent Neighbour, from the Lazineſs and Imprudence of the deceaſed; But all this Inconvenience may be eaſily prevented, when Men have a fair Warning of their Departure, and are led gradually down to the Grave, by a lingering Diſeaſe. For then they have Time for Conſideration and Recollection, and may employ others as well as themſelves in the adjuſting of their Accounts; and ſo may prevent Law-ſuits and Animoſities after their Death, and do Juſtice to all their Creditors, as well as ſhew Charity to their Families, by an honeſt and regular Settlement of their Affairs.

But above all, what ineſtimable Bleſſings are Perſons in Poſſeſſion of, who have theſe friendly Warnings by having a freſh Talent put into their Hands at laſt, and a new Portion of Time lent them to make a more certain Proviſion for Eternity? What Privileges do they enjoy above ſuch of their Brethren, who have little or no Notice of their Removal hence, and are hurried out of the World by ſome violent and ſurprizing Accidents? The Nature of their Sickneſs has given them ſufficient Intimations to ſtand upon their Guard, and more than ordinary Encouragement to provide for their latter End; and they cannot but thank God for this particu-

lar Favour and Indulgence to them, tho' their Life is attended with Bitterneſs, and their Souls *go mourning* and diſconſolate *all the Day long*. How many Sinners are there that *deſcend quick down into Hell*, and have their Lives ended in the very Acts of their Debauchery? and what mighty Sums would they give could they have a Reſpite for ſome Months or Days, or be allowed any competent Time to make Satisfaction for their former Villanies? Would God but *ſpare them a little to recover their Strength*, or reſtore them once more from the Jaws of the Grave; how diligent would they be in his Service, and how devout at his Altars? How conſtant and regular at Prayers and Sacraments, and how profuſe and generous in all the Acts of Charity and Beneficence? But alas! there is no returning from the *Chambers of Death*, nor any Ranſom from the *Gates of Hell*; and thoſe that have deſcended thither, muſt have their Portion *with the Devil and his Angels*, and be content *to live with everlaſting Burnings*. But thou, O Man, who art under the Diſcipline of a lingering Sickneſs, art in a far better Condition: For how exquiſite ſoever thy Pains are, thou haſt ſtill the *Day* before thee to *work* in, and enjoyeſt that *Breath of Life* which others are deprived of: And certainly it is thy weighty Concernment to improve every Minute to the Advantage of thy Soul, and by *Charity* and *Devotion* to tranſplant thy *Treaſure* into the *Kingdom of Heaven*: It is thy Concernment to make God thy Friend, and the bleſſed Jeſus thy Advocate; and as thou perceiveſt thy bodily Strength decay, *to wax ſtronger in the Lord*, and to grow more and more in Grace, *till Mortality is ſwallowed up*

up of Life, and this ignoble State is *conſummated in Glory.*

H Y M N.

I AM made to poſſeſs Months of Vanity, and wearisome Nights are appointed to me. (Job 7. 3.)

When I lie down, I ſay, when ſhall I ariſe, and the Night be gone? And I am full of toſſing to and fro, unto the Dawning of the Day. (Ver. 4.)

For thy Hand is heavy upon me Day and Night, and my Moiſture is like the Drought in Summer. (Pſ. 42. 4.)

My Fleſh is clothed with Worms and Clods of Duſt; my Skin is broken and becomes loathſome. (Job 7. 5.)

When I ſay, my Bed ſhall comfort me, and my Couch ſhall eaſe my Complaint; (Ver. 13.)

Then thou, O Lord, ſcareſt me with Dreams, and terrifieſt me thro' Viſions. (Ver. 14.)

Thou makeſt Diſeaſes come upon me as a wide Breaking-in of Waters, and vexeſt me with all thy Storms. (Ch. 30, 14.)

Thy Terrors purſue my Soul as the Wind, and my Welfare paſſeth away as a Cloud. (Ver. 15.)

Thou haſt caſt me into the Mire and Clay, and I am become like Duſt and Aſhes. (Ver. 19.)

There is no Health in my Fleſh becauſe of thy Diſpleaſure; neither is there any Reſt in my Bones by Reaſon of my Sin. (Pſal. 38. 3.)

I am feeble and ſore ſmitten, and have roared for the very Diſquietneſs of my Soul. (Ver. 8.)

My

My Heart panteth, my Strength hath failed me, and the Sight of mine Eyes is gone from me. (Ver. 10.)

But I ſtill know that my God is full of Compaſſion and Mercy; long-ſuffering and very pitiful, and forgiveth Sins, and ſaveth in Time of Affliction. (Ecclus. 2. 11.)

Therefore whatſoever is brought upon me, I will take cheerfully, and be patient when I am changed to a low Eſtate. (Ver. 24.)

I will bear the Indignation of the Lord, becauſe I have ſinned againſt him (Mic. 7. 9.)

I will ſuffer according to his Will, and commit the Cuſtody of my Soul to him, as unto a faithful Creator. (1 Pet. 4. 9.)

P R A Y E R.

O God, whoſe infinite Wiſdom and over-ruling Providence diſpoſeth of all Events; be pleaſed to look upon me, thine unworthy Servant, afflicted with continual Pains and Miſeries, and ſupport and comfort me under the Chaſtiſements of thy heavy Hand. *Mine Age, O God, is departed and removed from me as a Shepherd's Tent, and thou haſt cut me off with lingering Sickneſs, and from Day even to Night, haſt thou made an End of me. O! go not far from me now Trouble is hard at Hand, and forſake me not when my Strength faileth me.* Enliven my Soul with Devotion, and ſtrengthen my Body with Patience: Let not the Tediouſneſs of my Sickneſs ruffle or diſcompoſe the Serenity of my Mind; but let the Terror of every Pain make me nauſeate my Sin, and arm me againſt the Tor-

Torments of Eternity. Be pleaſed, O gracious God, ſo to temper thy Judgments and Mercies together, that my Nature may be able to conquer the Infirmities of my Fleſh, and my Soul being purged and purified from her Droſs, may be ſaved in *the Day of Viſitation*, thro' the Merits of Chriſt Jeſus. *Amen.*

CHAP. V.

Of Recovery from Sickneſs.

IF it ſhall pleaſe our merciful God, not to call us out of this World when he viſits us with Sickneſs, but only in his Fatherly Kindneſs to admoniſh us of our Mortality, and put us in Mind of what muſt ſome Time or other befal us; we are to take the Admonitions of the Lord with a thankful Heart, and to improve the Recovery of our Bodies to the Advantage of our Souls.

1. We are gratefully to impute the Reſtoration of our Health to God.
2. We are to conſider how the prolonging of our Lives may prove a Bleſſing to our Families.
3. How badly we were prepared for Death and Judgment, if God ſhould have ſnatch'd us away in our late Sickneſs.
4. What an Opportunity we now have of making Reparation for our former Sins, by a better Life for the future.

1ſt. We

1ſt. We are gratefully to impute the Recovery of our Health to God. It is very probable that we have made Uſe of ſuch Means in our Sickneſs as God has been pleaſed to ordain, and our Circumſtances were able to procure; but when we have done to the utmoſt of our Abilities, we are not to aſcribe any ſuch Power or Efficacy to theſe Means, as may ſeem to exclude the Bleſſing and Providence of God. For it is recorded as an infamous Blot upon King *Aſa, That in his Diſeaſe he ſought not to the Lord, but to the Phyſicians:* And when the King of *Syria* ſent his Servant *Naaman to be cured of his Leproſy by the King of Iſrael*, that Prince cried out with a laudable Indignation, *Am I a God, to kill and to make alive, that this Man doth ſend unto me to recover a Man of his Leproſy?*

2 Chron. 16, 12.

2 Kings 5. 5.

Health and Sickneſs are the Gift of God, and whoever pretends to the Diſpoſal of them without his Permiſſion, invades the Prerogative of the Almighty, and provokes him to lay heavier Diſaſters *upon his Loins* for his Saucineſs and Preſumption. For God is very nice and jealous of his Honour, and will not, upon any Pretence, be robbed of his due Praiſe: As he actuates and influences *ſecond Cauſes*, and makes them the Inſtruments of conveying his Favours to Mankind; ſo he expects to be ſought to in the firſt Place for his Aſſiſtance, and that the Honour and Glory of every Action ſhould ultimately redound to himſelf. 'Tis He is to be praiſed for giving their ſeveral Virtues to *Medicines*; for enduing Men with Knowledge and Skill in the Nature of Diſeaſes; for directing us to the proper Means for our Recovery, and bleſſing thoſe Inſtruments

ments which we have made Uſe of in our Sickneſs.

2dly. The Prolonging of our Lives may prove a Bleſſing to our Families.

It may chance that we have not been ſo *diligent* in our ſeveral Occupations and Employments, or may not have been ſo *ſucceſsful* in the World, as to have made ſuch a Proviſion for our Families as the Largeneſs and Neceſſities of them may require: And then the expoſing of our poor innocent Children to a cruel World, and forcing them to a ſervile and uncreditable way of Living, or at beſt, the leaving of them to the ill Treatment of Strangers, muſt be a very melancholy and cutting Reflection to a dying Man.

But on the contrary, if we ſhould have been proſperous and thriving in the World, and God ſhould have bleſſed our *Labour*, and *increaſed our Subſtance in the Land*; yet we may be deceived in the Perſons we leave the Management of our Affairs to, and can never be ſecure that the *Widow* and *Fatherleſs* ſhall be free from the Knavery and Exaction of *Truſtees* and *Guardians*.

But above all, the good Education of our Children, and the ſeaſoning them with the Principles of Virtue and Honeſty, is the chief Duty of every Father; and this is oftentimes neglected, when Parents are untimely ſnatched away, and their helpleſs Offs-ſpring is left to the Diſpoſal of others.

How happy then are you, who have ſuch a new Addition to your Days, as may in all likelihood prevent the fore-mentioned Inconveniences. *You*, by reviving, as it were from the dead, are ſuch fortunate Men, as to have Time enough

to

to finiſh thoſe Labours which you have begun. *You* have Opportunities of repairing your worldly Fortunes, and of providing a creditable Subſiſtence for your Families. *You* have the Pleaſure of ſecuring your Subſtance from Knaves an Oppreſſors, and of making the Diſtribution of your Goods in your own Perſons. *You* have the Happineſs of *bringing up your Children in the Nurture and Admonition of the Lord*, and of inſtilling ſuch Principles of Virtue and Honeſty into their Minds, as may remain thro' all the Ages of your ſucceeding Poſterity.

Ephes. 6. 4.

3*dly*. You ought to conſider how badly you were prepared for Death and Judgment, if God ſhould have called you away in your late Sickneſs.

Tho' the Happineſs or Miſery of a Man is not compleat till the *General Reſurrection*; yet we are ſure, that immediately upon the Diſ-union of Soul and Body, the immortal Part *ſhall return unto God who gave it*, and be diſpoſed of in another State, according to the Quality of its Actions in this. The Notion of the *Sleep of Souls*, is only the Fiction of ſome hare-brain'd Enthuſiaſts, and the Doctrine of *Purgatory* hath no manner of Foundation in Holy Writ. Our Faith is, That as *Lazarus was carried by the Angel into Abraham's Boſom*, and *Dives* thruſt down into *Hell*; ſo thoſe who tread in the Steps *of the Father of the faithful*, ſhall be *preſent with the Lord when they are abſent from the Body*; and thoſe who proſecute their beaſtly Luſts, ſhall, for their Diſobedience, be im-

Eccleſ. 12, 7.

Luke 16, 22, 23.

2 Cor. 5, 6.

mediately

mediately consigned over to a Place of exquisite Torment.

The Application I would make of this Doctrine, is to those Persons who have lately been respited from the Jaws of Death, and now have the *Grant* of a longer Continuance upon Earth, unexpectedly bestowed upon them. I would have such Persons consider the *Privileges* they enjoy, as well as the *Miseries* they have avoided: For they have certainly, for some Time escaped that *terrible Judgment* which they must have entered upon after their Dissolution, and have fresh Opportunities of securing their Souls, and of making better Preparation for their Trial.

If their *Life* has been *wicked*, and their Sins were unrepented of, they must have been *miserable* beyond Redemption, and notwithstanding the vain Opinion of the *Sleep of Souls*, and the State of Insensibility after Death, the immortal Part would have *waked* to their Astonishment, and the *Worm which never dies* would have been a dreadful Confutation of their Folly.

If their Life had been tolerably good, and a Sense of Religion kept up in their Minds; yet I doubt not, but a Recovery from Sickness may be so discreetly managed, as to be of excellent Use, even under these more promising Circumstances. For the more virtuous Men are, the more debasing Thoughts they entertain of their own Performances, and the stronger Resolutions they frame of husbanding their Time to greater Advantage for the future: Now if they live to put these Resolutions into Practice, and to perfect such good Works as they began in their Sickness, without Doubt, their Reward shall increase, in Proportion to the Temptations they have conquered, and the Virtues they have exercis'd upon

Earth: And therefore, if it were for no other Reaſon, but a greater Proficiency in Goodneſs, and a Title to a more *eminent Recompence of Reward*, the Time which is aſſign'd us, after ſome trying Sickneſs, may be of eminent Uſe to all Sorts and Conditions of Men.——But,

4thly. I ſhall urge this Argument a little farther, in Reference to the wicked, by conſidering how a Recovery from Sickneſs puts a freſh Opportunity into their Hands of making Reparation for their former Sins by a better Courſe of Life for the future.

In the Times of our bodily Weakneſſes and Infirmities, the Impreſſions of God's Mercies are deeper upon our Minds, than they uſually are at other Seaſons, and we muſt be altogether ſtupid and obdurate, if we don't conſider for what Ends it may pleaſe the Almighty to reſtore us to our Health. As the producing of a Pardon does raiſe the Spirits of a Malefactor, and makes him in Love with the Mildneſs and Clemency of his Prince; ſo the reſcuing of a Sinner from the Grave, ſhould fill his Soul with the ſublimeſt Raptures of the Divine Mercy, and inflame his Heart with a pious Zeal for the Service of his Benefactor. For the principal Reaſon why God permits us to *live longer*, is to afford us an Opportunity of *living better*; and if we fruſtrate and abuſe theſe gracious Deſigns of his Goodneſs, we deſervedly incur his future Diſpleaſure, and are the wilful Cauſes of our own Damnation. It had been better for us to have died of our former Sickneſs, than to recover our Health, that we may with more eagerneſs purſue our Luſt, and with a greater Guſt indulge ourſelves in forbidden Pleaſures. For the ſooner we had

died,

died, the fewer Faults we ſhould have committed, and the leſs Puniſhment we ſhould have been liable to; but the longer we live and perſiſt in ſinning, the heavier will be our Doom, and the more inſupportable our Damnation.

Beſides all this, the wilful Continuance in Evil, after Mercies and Judgments, after Warnings and Sickneſſes, is an Aggravation to a Sinner's Guilt, and will ſink him far deeper in the Pit of Deſtruction. It had been *better* for ſuch an one that he had never been afflicted, *better* that he had never been reſtored to his uſual Strength and Health, than to return to his former Abominations after his Recovery, and ſo render his *laſt Eſtate worſe than his firſt*.

The Example of *Hezekiah* upon the Summons of Death, his penitent Behaviour under Sickneſs, and his *Song of Praiſe* for his Recovery, are very pertinent and ſuitable Meditations for you, who have experienced the Divine Goodneſs in the ſame Manner: The Particulars of this Action are largely deſcribed in the 38th Chapter of *Iſaiah*, and are ſo moving, beneficial and edifying, that I cannot but adviſe *you*, and every other Perſon in *Hezekiah's* Circumſtances, to a devout and thankful Peruſal of that excellent *Chapter*.

H Y M N.

HAVE ye not known, have ye not heard, that the Everlaſting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? (Iſ. 40, 28.)

For Salvation belongeth unto him, and his Bleſſing is upon his People (Pſ. 3, 8.)

He raiſeth up the drooping Soul, and lighteth the Eyes: he giveth Health, Light, and Bleſſing. (Ecclus. 34, 17.)

O that Men would therefore praiſe the Lord for his Goodneſs, and declare the Wonders that he doth for the Children of Men! (Pſa. 107, 15.)

Liſt up your Eyes on high, and behold who hath created the Things of Heaven; who bringeth out their Hoſt by Number, and calleth them all by their Names. (Iſ. 40. 26.)

It is God, infinite in his Wiſdom and Might, and wonderful in his Condeſcenſions towards the Sons of Men.

He giveth Power to the Feeble, and to them that have no Might, he encreaſeth Strength. (Ver. 29.)

Even the Youths ſhall be faint and weary, and the young Men ſhall utterly fall. (Ver. 30.)

But they that wait upon the Lord ſhall renew their Strength: They ſhall mount up with Wings as Eagles; they ſhall run and not be weary, and they ſhall walk, and not be faint. (Ver. 31.)

For the Lord will not caſt off for ever; and though he cauſe Grief, yet will he have Compaſſion, according to the Multitude of his Mercies. (Lam. 3, 31, 32.)

Thou, O Lord, haſt brought my Soul out of Hell; thou haſt kept my Life from them that go down into the Pit. (Pſal. 30. 3.)

Thou art my Defender and Helper, and haſt preſerved my Body from Deſtruction, and lifted me up from the Gates of Death. (Ecclus. 51, 1, 2. Pſ. 9. 13.)

Thou haſt turned my Heavineſs into Joy, and haſt put off my Sackcloth, and girded me with Gladneſs. (Pſal. 30. 12.)

There-

Therefore will I proclaim *the new Song which thou haſt put in my mouth*, and will ſing of thy *Praiſe without ceaſing, and give Thanks unto thee for ever and ever.* (Pſal. 40. 3. Pſ. 30. 13.)

I will never be unmindful of thy late Mercies, nor defective in extolling thy unparalleled Goodneſs.

PRAYER.

O Indulgent Father, O Omnipotent God, I heartily thank thy Divine Goodneſs for extending Health and Salvation to *me* thy Servant, who labour'd under the Miſeries of Sickneſs. *It was of thy Mercies*, O Lord, *that I was not conſumed, and becauſe thy Compaſſions fail not.* It was thy *Favour*, and not my *Merit*, which brought me from the *Gates of Death*, and reſtored me alive to my Friends and Family. Grant, O Lord, that I may be always mindful of this thine ineſtimable Bleſſing, and let the Senſe of my Recovery inſpire me with ſuch holy Reſolutions for the future, that I may be reform'd in my Life, and renew'd in my Principles. Grant, that as I riſe from this Bed of Sickneſs, I may die unto Sin, and live unto Righteouſneſs, continually mortifying all my evil and corrupt Affections, and daily proceeding in all Virtue and Godlineſs of Living; ſo that when thou ſhalt be pleaſed to viſit me with any other Diſtem-

Public Baptiſm.

Diſtemper, I may be prepared to attend thee to Glory; and finally with the Reſidue of thy Holy Church, I may be an Inheritor of thine Everlaſting Kingdom, thro' Jeſus Chriſt my Lord. *Amen.*

A COMPANION FOR A SICK BED: OR, A PREPARATION for ETERNITY.

BOOK III.

Of the Duties to be performed in SICKNESS.

CHAP. I.

Of taking Care of the Body.

WE are so far from having the absolute Power over our own Bodies, that we are by the Laws of Creation subjected to another, and must be content either to *act* or *suffer* according to the Wisdom and Pleasure of

of our great Maker. We are not at Liberty to reſign our Breath at every Time we are out of Humour with Living, or take up a trifling Diſtaſte againſt our Neighbour: But we muſt uſe all poſſible Means to preſerve that Being which God has given us, and patiently *to wait till our* great *Change* comes.

Now in Order to a faithful Diſcharge of our Duty in Reſpect to the Body, I would have the following Directions ſtrictly obſerved.

1. Not to pretend to be Judges for ourſelves in Sickneſs.
2. To endeavour to be ruled and governed by other Perſons.
3. To uſe all ſuch Means as may be thought proper to reſtore Health.
4. Not to ſuffer any Notions of God's abſolute Determination of our latter End to hinder us from ſeeking after human Aids.

1*ſt*. We muſt not pretend to be Judges for our own ſelves in Sickneſs. For the Nature of our Diſtemper may be ſuch, that we may apprehend Things in a Manner quite different from what they really are. Our Underſtandings may be ſo clouded, that we cannot eaſily diſtinguiſh Truth; and our Wills and Affections ſo miſerably depraved, that we cannot follow what is neceſſary and agreeable to Self-preſervation. What a perverſe and untoward Judgment does a Man make of Things in a Fever? How obſtinately does he refuſe *what* will do him Good, and how eagerly purſue *what* will end in his Ruin? Such a Perſon is no better than a *Child* in his Judgment, and a *Mad-man* in his Actions:

Actions: He is pettish and humourſome, frantick and delirious; and out of a Principle of Pity and Compaſſion to him as our fellow Creature, we ought not to leave him to the Government of a diſtempered Fancy, but to apply ſuch Helps and Remedies, as we judge moſt ſuitable to his preſent Circumſtances and Condition.

2*dly*. My next Advice to thoſe who are Sick, is to be ruled and governed by pious and underſtanding Perſons.

I muſt confeſs, that Men are ſometimes ſo diſcompoſed by the Violence of a Diſtemper, as to loſe their Senſes and Reaſon; and it is in vain to lay down Rules of Obedience to thoſe whoſe Circumſtances are not capable of receiving any: But yet there are inferior Degrees of Sickneſs, when the *Mind* is not ſo much diſturbed and ſhocked as the Body; and in theſe Caſes, the Perſons affected muſt ſhew themſelves of a peaceful and humble Diſpoſition. For how often is our Health ſacrificed by Preſumption, and our Life thrown away by our own Folly? Alas! we are headſtrong and ungovernable, moroſe and conceited, and truſt too much to ourſelves, and too little to others: And this occaſions the good Offices of our Friends and Attendants to be ſlighted, and all the ordinary Methods of a Cure to be fruſtrated. But Patience and Submiſſion would produce contrary Effects, and a cheerful Compliance with the Advice and Preſcriptions of others, would ſhew a Willingneſs to preſerve that Life which God has lent us, and would be a probable Way to engage the Love, the Prayers, and Aſſiſtance of all that are round about us.

3*dly*,

3*dly*. We muſt uſe all ſuch Means as may be proper to reſtore Health. It is true, that God can ſave us by a Miracle, and raiſe us from the Bed of Sickneſs by the ſole Force of his Almighty Power; but we have no Aſſurance from his Holy Word that he will do ſo, and the daily Spectacles of Mortality are irrefragable Inſtances to the contrary. It is a ſufficient Evidence of God's Goodneſs, that he has imparted ſuch Skill to an order of Men, as to ſee into the Nature of Diſeaſes, and has given ſuch Vritue to Herbs and Plants, as (if rightly applied) will relieve the Miſeries of Mankind; and in the laſt Place, that he is never wanting to bleſs the Inſtruments which he has ordained, if he be timely and regularly addreſſed to for his Aſſiſtance.

But for Men to ſuppoſe that God will miraculouſly reſtore them, when they have uſed none of the ordinary Means which he has preſcribed for their Recovery, is both a fooliſh and impious Preſumption. Our Saviour did then teach us the lawful Uſe of Means in Sickneſs, when he recovered a *Blind Man's Sight* by making an *Ointment of Clay and Spittle, and putting it upon his Eyes*. *Iſaiah* reſcued King *Hezekiah* from the Jaws of Death, by applying a *Plaiſter of Figs* to the Part affected; and *Eliſha the Prophet* ordered *Naaman the Syrian* to be cured of his *Leproſy* by *waſhing ſeven Times in the River Jordan*. These Inſtances ſhew, that Means are oftentimes uſed, even when Miracles are wrought, and Things could be effected without them; but how much more Neceſſary are they in common Caſes, when Perſons muſt act

John 9. 6, 7.

Iſaiah 28, 21.

2 Kings, 5, 10.

act according to the Courſe of Nature, and expect the Prolongation of their Lives by the ſtated Rules of Providence?

I muſt confeſs, that there are ſome *Means* which cannot be lawfully made Uſe of in Sickneſs; ſuch as are all *Charms* and *Spells*; the conſulting of pretended *Conjurers* and *Witches*, and the running after *Divinations* and *Enchantments*. Whoſoever takes theſe unwarrantable Meaſures, does go to the *Devil*, and not to *God* for Recovery, and muſt expect that no Bleſſing will attend him *here*, nor yet any Happineſs *hereafter*. With what aſtoniſhing Miſeries does God threaten to viſit *Babylon*, in a *Day, and in a Moment, for the Multitude of her Sorceries, and for the great Abundance of her Inchantments?* And in what a bitter and upbraiding Manner does the Prophet treat her, for expecting Succour by the Power and Virtue of Magic? *Let now the Aſtrologers, the Star-gazers the monthly Prognoſticators ſtand up, and ſave thee from thoſe things that ſhall come upon thee.* Alas! they are not able to *deliver themſelves from the Power of the Flame*, much leſs are they capable to turn off the approaching Doom from others.

Iſaiah 47. 9.

Ver. 13.

Ver. 14.

Let us not therefore be impoſed upon by any ſuch falſe and dangerous Pretences, and *carried away by the Slight of Men, and cunning Craftineſs, whereby they lie in wait to deceive*; neither let us ſo far comply with the Perſuaſions of any weak and ſilly People, as to ſeek after Remedies which God does not allow of. The *Means* which we are permitted to try in Sickneſs, are the proper and diſcreet

Epheſ. 4. 14.

diſcreet Uſe of the *Creature*, the Aid and Aſſiſtance of the *Phyſician*, and above all, fervent Prayer to the *Lord of Life and Death*, for a Bleſſing upon our honeſt Endeavours.

4*thly*. Let us not harbour any ſuch Notions of God's abſolute Determination of our latter End, as may hinder us from the Application of proper Means for our Recovery.

I find a current Opinion amongſt ſome miſguided People, that God has ſo abſolutely fixed the Term of human Life, that we cannot live beyond ſuch a Period, and that nothing can poſſibly kill us before we arrive at our *appointed Time to Die*. The Conſequence of this Doctrine is, to be no ways ſolicitous about *Life* or *Death*, and to have little Regard to our bodily Health, becauſe we cannot contradict the Will of God.

But to this, it may be anſwered, That all the Texts of *Scripture* which are quoted out of *Job*, *Pſalms* and *Eccleſiaſtes*, concerning the determinate Bounds of Man's Days, are only to be underſtood of the general Period of human Life; namely, that God has been pleaſed to contract our Days in theſe latter Ages of the World *to threeſcore and ten, or an hundred Years*, and not ſuffered us to live to the prodigious Age of our Fore-fathers: But yet how long we ſhall live of *this Time*, is in ſome Meaſure in our own Power, becauſe God has not determined the particular Minute and preciſe Circumſtances of every Man's End. We ſee ſome Perſons ruin their Health by Drunkenneſs and Whoredom; others *drown* or *hang* themſelves; and a third ſort of People are brought to the *Gallows* for *Theft* or *Murder*: But will any one ſay, that

God

God determined the particular Fate of all these Persons, and that if Men had not been addicted to the fore-mentioned Vices, they might not have continued longer upon Earth. I am sure, no Man can maintain such wild Assertions, unless he makes God the Author of Sin, and brings in the divine Decrees to patronize the greatest Villains in the Worst of Actions.

I may then modestly say, that the safest way is to affirm, that God has *set Life and Death before us*, and instructed us in the true Measures of preserving the *One*, and avoiding the *Other*; And certainly 'tis our Duty to be governed by the Rules of Reason, and not to trouble ourselves so much about the hidden Decrees of God, as to neglect the probable Means of our own Preservation.

When we have thus done all that is requisite for the Body, we must leave the Issue and Event of Things to God: However, we may rest satisfied, that we have employed our utmost Care for our own Welfare, and have not cast away that Life which God has commanded us to preserve. We have given our Friends no just Occasion to weep and mourn, nor our Families to regret the untimely Loss of us; But as long as it was in our Power, we have endeavoured to continue amongst them; and when it was God's Pleasure to remove us, we have quitted the Stage with that Decency and Regard to our own selves which was due to the Excellency of our human Nature, and becoming the Wisdom of rational Creatures.

H Y M N.

I Know that thou haſt *fearfully and wonderfully made me, and breathed into my Noſtrils the Breath of Life.* (Gen. 2. 7.)

My Body is the Contrivance of thy Wiſdom, and my Soul is the very Image of thy Eſſence.

Thou haſt made me to have Dominion over the Works of thy Hands, and haſt put all Things under my Feet. (Pſ. 8. 6.)

Yet tho' I am Lord over my Fellow-creatures, I am ſtill a Subject to my great Creator.

Tho' I have Power over the *Lives of the Beaſts of the Field*, I have no Commiſſion to diſpoſe of my own.

I am accountable to my God for my Being, and am obliged to preſerve it as long as I can.

If I am *ſick*, I muſt ſtudy to be *well* again, and uſe the lawful Means of Recovery.

Tho' it is neither Herb nor mollifying Plaiſter that can always reſtore me to Health, but the Word of God which healeth all Things; (Wiſd. 16. 12.)

Yet hath God created Medicines out of the Earth, and he that is wiſe will not abhor them. (Eccluſ. 38. 4.)

Was not Water made ſweet with Wood, that the Virtue thereof might be known? (Ver. 5.)

And he hath given Men Skill, that he may be praiſed in his marvellous Works. (Ver. 6.)

Wherefore, honour a Phyſician with the Honour due

due unto him, for the Uſes which you may have of him. (Ver. 1.)

Preſent the Sacrifice of thy Prayers in the firſt Place, as a *ſweet Savour to the Lord of Healing,* (Ver. 11.)

And then give Place to the Phyſician; for the Lord hath created him: Let him not go from thee, for thou haſt Need of him. (Ver. 12.)

For there is a Time when in his Hands there is good Succeſs. (Ver. 13.)

For he ſhall alſo pray unto the Lord, that he would proſper that which he gives for Eaſe and Remedy, to prolong Life. (Ver. 14.)

PRAYER.

GRANT, O Lord, that I may be neither too fond, nor too prodigal of my Life; but let me carefully preſerve my Being till thou art pleaſed to command me to reſign it. Let not the Fear of Death put me upon any unjuſtifiable Methods of living, neither let the Miſeries of Life make me haſten my own Deſtruction: But do thou vouchſafe to furniſh me with ſuch a competent Degree of Health and Eaſe, that I may ſerve thee in all godly Quietneſs in this World, and finally may *enter into the Joy* of my Lord in the next. *Amen.*

CHAP. II.

Of Self Examination.

IT is the Apoſtle's Advice to the *Corinthians*, to examine themſelves before they preſume to *Eat of the Bread, and Drink of the Cup* in the Holy Sacrament: And this Advice is not only directed to that diſorderly People, and deſign'd particularly to be put in Practice before the Solemnity of the Lord's Supper; but it is a Precept of perpetual Obligation upon the Conſciences of Men, and commands ſome Portion of our Time for the due and regular Performance of it. For if we would but conſider the Slips and Miſcarriages which the beſt of us are guilty of, and how in *many Things we offend all*; if we would but conſider how our pureſt Acts of Religion are very imperfect in the Sight of God, and that we can hardly live one Day to an End without being betrayed into ſome Luſt or Vanity; I am ſure that we cannot be too intent and ſerious in the Recollection of our Actions, or too exact and punctual in balancing the Accounts of our Souls.

1 Eph. 11. 28

But how remiſs and negligent ſoever you may have been of this weighty Concern in the Time of your Health, yet when the Weakneſſes and Decays of the Body admoniſh you of a ſpeedy Departure, the Church has preſcribed it as a Part of

of my *Paſtoral Office, to require you to examine yourſelves and your Eſtate, both towards God and Man; ſo that accuſing and condemning yourſelves for your own Faults, you may find Mercy at our Heavenly Father's Hand for Chriſt's Sake, and not be accuſed and condemned in that fearful Judgment.* Viſitat. of the Sick.

For your better Direction in this Caſe, you may be pleaſed to proceed after the following Method, and examine yourſelves;

1. In Relation to your *Faith.*
2. In Relation to your *Practice.*

1ſt. In the Examination of your *Faith*, you muſt ſee what Manner of Aſſent you have given to the Articles of the *Chriſtian Religion*; and in Order thereto, it will be neceſſary for you to repeat the *Apoſtles Creed*, and make a Pauſe between every *Article*, and devoutly conſider how your Mind has been affected with the wonderful Works of God, and your Faith enlivened by the generous Behaviour of your merciful Redeemer.

2dly. You muſt examine your *Practice*, and conſider how you have performed thoſe Duties which are enjoined you by the *Law of Nature*, and the *Word* of God: And here it is neceſſary for you to repeat the *Ten Commandments*, which are an Abſtract of your Duty, and to make a Stop at the End of every *Commandment*, and to compare your former Life and Converſation with the Things which you find either commanded or forbidden therein: For in theſe *Commandments*, you have the practical Parts of Morality very plainly delivered, which the

Church Catechiſm has briefly explained, in that Account ſhe has given *of your Duty towards God, and your Duty towards your Neighbour*. And I think it convenient for you to rehearſe theſe two eſſential Parts of your Duty, as they were taught you in your *Catechiſm* when you were *Children*, that you may better perceive how you have kept or broken theſe *Commandments* now you are arrived to be Men.

But more particularly, I muſt beg of you all, in the laſt Place, to have a ſtrict Eye upon the Service of God, and ſincerely to examine your own Souls how you have behaved yourſelves,

1. In reſpect of *Publick Worſhip*.
2. In reſpect of *Private*.

1ſt. You muſt examine yourſelves in Reſpect of *Publick Worſhip*, becauſe the Attendance upon this *Worſhip* is a Duty ſo plainly delivered in *Scripture*, that the Neglect of it muſt be a very notorious Crime. The Apoſtle has commanded you *not to forſake the Aſſembling of yourſelves together as the Manner of ſome is*; and our Saviour hath aſſured you, that *where two or three are gathered together in his Name, there is he in the midſt of them*. How much more favourable then will it be to the regular Aſſemblies of a ſound and numerous Part of the *Catholick Church*? and with what greater Cheerfulneſs will he vouchſafe his Divine Preſence to thoſe Congregations, who are met to hear his Word explained by their lawful Paſtors, and to preſent him with their Prayers and Praiſes according to his own Appointment? The *Pſalmiſt* does acknowledge it the higheſt Privilege to be admitted

Heb. 10. 25.

Mat. 18. 20.

mitted to the meaneſt Office in the Church, and declares, that he *had rather be a Door-keeper in the Houſe of the Lord, than to dwell in the Tents of wickedneſs,* and would ſooner chuſe *to ſpend one Day in his Courts,* than a *Thouſand* upon a *Throne.*

Pſal. 84. 10.

If then ſo *amiable are the Tabernacles of the Lord of Hoſts,* that the pious Soul *longeth, yea, even Fainteth for the Courts of her God;* how can you apologize for your ſcandalous Abſence from publick Worſhip? Or, what Reſpect can you have for your God, when you ſeldom look within his Houſe, but when your *Intereſt* or *Neceſſity* bring you there?

Ver. 1, 2.

It is doubtleſs a main Branch of your Duty, to examine yourſelves in this particular, and to ſee, not only whether you have expreſſed an outward Zeal for the Conſtitution of the Church, but alſo, whether you have lived in Conformity to her diſcipline, and paid a conſtant Attendance upon all the ſolemn Acts of her Service.

2dly. You muſt examine yourſelves, how you have ſerved God in *Private.* If you have been unavoidably hindered either by Sickneſs or Buſineſs from attending upon God in public, you muſt make ſome Amends for your Abſence by private Devotions. It was the *Pſalmiſt's* Cuſtom *to think upon God in his Bed, and Meditate on him in the Night-watches;* and you ſhould never forget to throw up ſome ſhort Prayer or pious Ejaculation to Heaven when you are about your neceſſary Employments. But above all, you are to take Care, not to compoſe *your Eyes to Sleep, or your Eye-lids* to ſlumber, till you have devoutly

devoutly repeated the *Lord's Prayer*, and humbly recommended yourſelves to the Protection of the Almighty; Neither are you to raiſe your Head from the Pillow next Morning, till you have ſaid again the fore-mentioned *Prayer of our Lord*, and rendered him Thanks for the comfortable and refreſhing Sleep of the laſt Night.

Theſe, my Brethren, are Heads, upon which your Examination ought to proceed, and after you have, according to theſe Rules, made an impartial Scrutiny into your former Life, you will come to ſome Knowledge of your Spiritual Condition, and as you find your Sins greater or leſs, I ſhall direct to apply ſuitable Remedies to them, in the enſuing Chapters: In the mean while, you may repeat this Hymn to God, and conclude your Examination with the following Prayer.

H Y M N.

THO' my wickedneſs is great, and mine Iniquities are infinite, (Job 22, 5.)

Yet to depart from Sin is a Thing pleaſing to the Lord, and to forſake Unrighteouſneſs is a Propitiation. (Ecclus. 35, 3.)

I know my God is an indulgent, and compaſſionate Father, and that he will never diſcard his penitent Children.

I will therefore humble my Soul in his Preſence, and confeſs myſelf *unworthy to be called his Son.*

I have *already tried my Ways, and examined* my Life and Actions.

I have

I have *called to mind my paſt Iniquities, and remembered the Sins of my Youth.*

But I ſtill ſuſpect my Examination has been partial, and I fear that Self-love has blinded my Eyes.

But thou, O God, knoweſt my Down-ſitting, and mine Up-riſing; Thou underſtandeſt my Thoughts afar off. (Pſal. 139, 2.)

Thou compaſſeſt my Path, and my Lying-down, and art acquainted with all my Ways. (Ver. 3.)

Do thou therefore examine me, O Lord, and prove me; try my Reins and my Heart: (Pſ. 26, 2.)

And ſee if there be any Wickedneſs in me, and lead me into the Way everlaſting. (Pſal. 139, 24.)

PRAYER.

O God, the *Searcher* of Hearts, and Diſcerner of all Secrets; direct me in ſuch a Manner to examine and try my Ways, that I may not impoſe upon others as well as myſelf, and in the End, ruin my own Soul by my Fondneſs and Partiality. I know that the Time is coming when the Deeds of Darkneſs ſhall be brought to Light, and all my Thoughts, Words and Actions preſented to the View of Saints and Angels: Oh! prepare my Soul againſt this terrible Day, and enable me, O God, ſo to judge and condemn myſelf, whilſt I remain in this World, that I may appear with Courage before the Bar of thy Tribunal, and receive the comfortable Sentence of Abſolution, through the Merits and Mediation of my Redeemer. *Amen.*

CHAP.

CHAP. III.

Of Repentance.

AFTER you have taken a Survey of your paſt Actions, and examined your Souls according to the Directions in the foregoing Chapter, I would have you conſider, that the End and Deſign of this Examination is to bring you to Repentance: *This* is a Duty which the Frailty and ſinfulneſs of your Nature puts you under a Neceſſity of diſcharging frequently throughout the whole Courſe of your Life; and it is to be hoped, that only the compleating and perfecting Part of it is reſerved till this melancholy Time of Sickneſs, and that you can Survey with Pleaſure what you have ſo happily begun, rather than begin with Regret what is ſo neceſſary to be done.

How obſervant or defective you have been in the ſeveral Branches of your Duty, is beſt known to God, and your own Conſciences; and that I may not ſeem to encourage you in Supineneſs and Negligence, or flatter you in any pernicious Miſtakes, I muſt beg Leave to lay before you the following Things:

1. The Nature and Extent of ſincere *Repentance.*
2. The Motives and Encouragements you have to *Repent.*
3. The two Extremes of *Preſumption* and *Deſpair*, which you are to avoid in your *Repentance.*

1. I am to lay before you the Nature and Extent of ſincere *Repentance:* And here I ſhall caſt your Duty into theſe five following Particulars,

Firſt, You are to expreſs a general Sorrow for all the Sins of *Infirmity*, *Ignorance*, and *Forgetfulneſs*, and to entreat your merciful God to place them to the Account of your All-ſufficient Redeemer. If you afford yourſelves any Time for Reflection, your Conſcience will preſent you with a very frightful Catalogue of your Sins; But what are theſe to that multitude of Crimes which has ſlipt unobſerved out of your Memory, or paſſed current in Practice under the Notion of *Indifferent Things*? Certainly then the Leaſt that you can do, is to beg God in general *to blot out of his Book* what you have ſo long *forgotten*, and not to *be ſo extreme as to mark what was done amiſs*, when you were leſs capable of knowing your Duty, and indiſcreetly hurried away towards Evil, by the violent Bent and Inclination of Youth.

2*dly*. You muſt bewail the Vileneſs and Depravity of your ſinful Nature, and upbraid yourſelves for following the Corruptions of Fleſh, and conſenting to the Enticements of your unruly Paſſions and Appetites.

3*dly*. You are to make a particular Confeſſion of your preſumptuous Sins, *and wherein ſoever you ſhall perceive yourſelves to have offended either by Will, Word, or Deed, there to bewail your own Sinfulneſs*, and to aggravate that Guilt which lies ſo heavy upon your Conſciences. You

are

are to conſider what an Indulgent and Merciful Being you have offended, and what little Reaſon and Provocation you had to do it; How you have oftentimes ſinned againſt the powerful Dictates and Perſuaſions of your own Mind, and the gentle Reprimands and Suggeſtions of God's bleſſed Spirit.

4*thly*. You muſt enter upon Reſolutions of Amendment and Reformation of Life for the future, if it ſhall pleaſe God to recover you from this preſent Sickneſs, and to give you a longer ſpace of continuance upon Earth. And you muſt alſo beg the Aſſiſtance of his Grace, to enable you to perform the Vows and Promiſes which you made in your Sickneſs, and to prevent you from falling back into your former Abominations.

5*thly*. To ſhew that theſe your Intentions of Amendment are hearty and ſincere, you muſt loath and abhor the thoughts of all thoſe Vices which you formerly received Pleaſure in, and admoniſh your old Companions in Iniquity to take warning by your Example, and to reform their Lives before they come to the Miſeries of a Death Bed.

Theſe are the five Particulars in which I conceive the Duty of Repentance to be chiefly comprized, and they are ſo plain and obvious to the meaneſt Capacity, that I think it ſuperfluous to make any further Enlargements upon them; And ſo ſhall haſten in the

2*d*. Place to the Motives and Encouragements you have to Repent: And here to do Juſtice to the Proceedings of the Almighty, and to poſſeſs

ſeſs the Mind of a Sinner with a lovely Idea of his God, I think it neceſſary to repreſent to you the Indulgence and Condeſcenſion of your Heavenly Father, and to trace the Progreſs and Footſteps of his Mercy towards the ungrateful Sons of Men.

Firſt, God graciouſly invites you to Repentance; ſends to you by his Servants, and courts you by his *Son*; opens the Door, and prepares the Table; welcomes the returning *Prodigals*, and *ſlays the Fatted Calf* for their Entertainment.

Daughter, be of good comfort, and go in Peace, ſays our merciful Saviour, *to the poor trembling Woman who touched the Border of his Garment for a Cure:* And the ſame peaceable and refreſhing Words may every penitent Sinner apply to his own Conſcience. *Be of Good Comfort*, O thou contrite and relenting Soul; for thy God is willing to receive thee again into his Favour, and thy Redeemer has Compaſſion upon the Tremblings and Agonies of thy diſtracted Conſcience. *Ariſe and walk*, O thou diſeaſed Sinner; for the great Spiritual Phyſician is ready to heal up thy Wounds, and cure all thy noiſome Maladies. Thy loving Saviour calls upon thee to lay down the Load of thy Sins upon the Croſs, and provokes thee to receive Eaſe and Comfort from the unexhauſted Stock of his Merits. Luke 8, 48.

2*dly*, God expreſſes a great Unwillingneſs that the very worſt of you ſhould periſh by Impenitence. He made you for no other reaſon but to make you Happy; *Happy* in the fulfilling of his Laws *here*, and in the Fruition of

his Glory *hereafter*. *As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked; but that the Wicked turn from his Evil Way and live: Turn ye, turn ye from your Evil Ways; for why will ye die, O Houſe of* Iſrael? Why will you be undutiful to your Father, and force the Almighty to ruin you contrary to the merciful Inclinations of his own Nature.

Ezek. 33. 11.

3*dly*. God has uſed all means that are conſiſtent with his own Wiſdom, and the Freedom of your Natures, to bring you to Repentance. He hath delivered you a Law to walk by, and calls upon you almoſt in every Page of the *Bible* to renew your Lives, and reform your Practices. He has inſtituted Holy Sacraments and ſettled a ſtanding Miniſtry in his Church to comfort and admoniſh his People. *Come unto him all ye that labour and are heavy laden, and he will give you Reſt*. Caſt your Burthens upon him, for he will ſupport and ſtrengthen you. *Confeſs your iniquities, and be ſorry for your Sins*; and he will take you under his Protection, and reward you with Crowns and Scepters in his Son's Kingdom.

Let me intreat you then not to turn the Grace of God into Wantonneſs, nor his Condeſcenſion into Ridicule; not to abuſe his Clemency, nor provoke his Vengeance: But in the laſt place to avoid the two extremes of *Preſumption* and *Deſpair*, which the Conſideration of God's Love on the one Side, and the Frightfulneſs of Sin on the other, are apt to drive Mankind into.

Firſt,

First, I would have you cautioned againſt Preſumption, and not make a bad Uſe of God's Promiſes, nor rely ſo much upon his Mercy, as to neglect the Performance of your Duty. *The Goodneſs of God* was deſigned to perſuade and *lead you to Repentance*, and not to harden the Heart, or encourage the Obſtinacy of wilful Sinners: And certainly you make a perverſe Application of the Divine Favours, when you ſlight the Overtures of an indulgent God, and over-rate the Value of your own Services. Alas! there is nothing in Human Nature which is really profitable or meritorious: nothing to tickle the Vanity and blow up the Arrogance of *Duſt and Aſhes*. The very beſt of Men have been ſo far from thinking that they had any Thing from themſelves *whereof they might glory, or be juſtified before God*, that they have made the largeſt Confeſſions of their Miſcarriages, and pronounced their *Sins more in Number than the Hairs of their Head*. The *Pſalmiſt* acknowledges, that *if God ſhould be ſo extreme to mark what was done amiſs, no fleſh living could ſtand before him*. And *Solomon* poſitively aſſerts, *that there is not a juſt Man upon Earth that doth good and ſinneth not*. We know that *Abraham* and *Moſes* had their ſeveral Failings, and *Job* (though he was characteriſed by God *for a perfect and upright Man*) did openly and generouſly confeſs that if he *ſhould juſtify himſelf, his own Mouth would condemn him; if he ſhould ſay that he was perfect, it would prove him perverſe*.

Rom. 4. 2

Eccl. 7. 20

Job 1. 8. Ch. 9. 20.

If ſuch then are the Defects and Failings of thoſe who have obtained the Reputation of Saints; how can we, their profane and degenerate Offspring, preſume upon the Sufficiency of our own Merits, or pretend that our Actions can bear the Trial of the laſt Judgment?

Pſ. 143. 2. *If thou, Lord, ſhouldeſt enter into Judgment with thy Servants, in thy ſight could no fleſh living be juſtified.* Job 4. 18. *For behold thou putteſt no Truſt in thy Saints,* C. 15. 15. nor any Confidence *in thy Servants, The Heavens are unclean before thee, and the Angels are charged with Folly.* Ver. 14, 15. *Then how much more abominable and filthy is Man, which drinketh Iniquity like Water?* For *what is Man that he ſhould be clean, and he which is born of a Woman, that he ſhould be righteous?* Alas, for you all, poor inconſiderable Mortals! Ch. 4. 19. *(who dwell in Houſes of Clay, and whoſe Foundation is in the Duſt;)* You are all *conceived in Sin, and brought forth in Iniquity,* and are ſo far from making ſatisfaction for the Rebellion of your Anceſtors, that you augment the Number and aggravate the Guilt of your *Hereditary* Crimes, and by your *Actual* Tranſgreſſions draw down freſh Curſes upon your Heads, and merit Eternal Damnation. But,

2*dly*. Do not deſpair for all this, nor ſuffer the ſtrict Juſtice of God, nor the infinite Number of your own Sins to hinder you from Repentance.

I have already deſcribed what a Merciful Being you have to deal with, and what great Encouragement you have to *rely* (tho' not impudently *preſume*) upon his Favour: And for your

your further Satisfaction, the *Scripture* will furniſh you with Examples of the greateſt Sinners who obtained Mercy upon Repentance. *David*, beſides other Crimes, was guilty of both *Murder* and *Adultery*, by ſlaying *Uriah*, and defiling his *Wife*. *Solomon* turned his Mind to *Madneſs and Folly, and ſported himſelf with three thouſand Concubines at once.* Eccl. 2, 12. All the Diſciples forfeited their Allegiance, and forſook their Maſter when he ſtood moſt in Need of their Aſſiſtance. St. *Peter denied and forſwore* him, and St. *Paul* was the moſt bitter Reviler of the Brethren, and Perſecutor of the Church; Yet all theſe found Mercy and Forgiveneſs by Repentance, proved afterwards remarkable Inſtruments of God's Glory, and flaming Inſtances of Faith and Piety. In like Manner, you are not to deſpair of Pardon, tho' you are great and ſcandalous Offenders: For the ſame God that *ſpake Peace* to their Conſciences, has kindly invited you to the *Throne of Grace*; the ſame Promiſes which were *aſſigned* over to them, are ſtill *in Truſt* for *you and your Children*: And the ſame Blood of Chriſt which was offered up for their Sins, is a ſufficient Sacrifice and Atonement for the Sins of the whole World.

HYMN.

LET us bend our Knee before the Foot-ſtool of the Almighty, and lift up our Heart with our Hands unto God in the Heavens. (Lam. 3. 41.)

Let us come before his Majeſty with Trembling, and recount our Sins with Impartiality.

For if we have been ſo *bold* as to affront him, we ought to be ſo *humble* as to beg his Pardon.

Stubbornneſs is not to be excus'd in *dependent* Creatures, and Pride is hateful in *Duſt and Aſhes.*

The *Moſt High* loves an *Humble* Soul, and his Spirit dwells in a *Contrite Heart.*

He has promiſed the *Meek ſhall inherit* the Earth, and the truly Penitent find Poſſeſſions in *Paradiſe.*

Why dwelleſt thou therefore, O my Soul, in the beaſtly Tents of Sin, and dareſt not return to the raviſhing Pleaſures of an Holy Life?

Go ſtrip thyſelf of thy Luſt and Wantonneſs, and *waſh* thy polluted *Garments in the Blood of the Lamb.*

Gird thy Loins with Sackcloth, and cover thy Head with Aſhes. and confeſs thine own Iniquities, and the Iniquities of thy Foreſathers,

For he that covereth his Sins ſhall not proſper. But whoſo confeſſeth and forſaketh them ſhall have Mercy. (*Prov.* 28. 13.)

O! *I have ſinned againſt Heaven, and before thee, O my Heavenly Father; and what ſhall I do unto thee, O thou Preſerver of Men!* (Luke 15. 18. Job 7, 20.)

Behold,

Behold, I am vile, what ſhall I anſwer thee? I will lay my Hand upon my Mouth, and by my Silence confeſs my Guilt. (Job 40, 3.)

O my God, I am aſhamed, and bluſh to lift up my Face to thee, my God. (Ez. 9, 5.)

For mine Iniquities are encreaſed over my Head, and my Treſpaſs is grown up into Heaven. (Ver. 5.)

Yet I muſt expect Redreſs only from *thee, the Rock of my Salvation,* and *there is none other in Heaven* can help me.

Though I am unworthy of myſelf to approach thy Throne, yet thy Son's Merits have paved the Way to Mercy.

The ſprinkling of his Blood has ſanctified my Heart, and the *Promiſes* of his *Goſpel* have emboldened my Tongue.

O! give me the Grace of true Repentance, and ſhew me the Heinouſneſs and Obliquity of my Ways.

Then ſhall Tears run down my Cheeks like a River, Day and Night, and my Soul ſhall weep for her Pride in ſecret Places. (Lam. 2, 18.—Jer. 13, 17.)

I will abhor the Thoughts of my paſt Actions, and guard myſelf againſt future Infection.

I will make a Covenant with mine Eyes, and refrain my Foot from the Paths of Evil-doers. (Job 31, 1.—Prov. 1, 15.)

PRAYER.

PRAYER.

O Moſt mighty God and Merciful Father, who haſt Compaſſion upon all Men, and hateſt nothing that thou haſt made, who wouldeſt not the Death of a Sinner, but that he ſhould rather turn from his Sin and be ſaved; mercifully forgive me my Treſpaſſes; receive and comfort me whom thou haſt redeemed; enter not into Judgment with thy Servant, who am vile Earth, and a miſerable Sinner; but ſo turn thine Anger from me, who meekly acknowledges my Vileneſs, and truly repent me of my Faults; and ſo make haſte to help me in this World, that I may ever live with thee in the World to come, through Jeſus Chriſt my Lord. *Amen.*

Comminat.

CHAP. IV.

Of Reconciliation and Forgiveneſs.

THERE is no Man who can live any conſiderable Time upon Earth, without meeting with many Injuries and Abuſes; and if he would follow the Rules of our *Holy Profeſſion*, he muſt frankly and generouſly forgive them all: For 'tis the Deſign of Chriſtianity to triumph over Malice, and the glory of a Man to paſs by a Tranſgreſſion; it is the Property of Charity to pity the Miſcarriages, and the Practice of a Chriſtian to pray for the Perſons of Offenders.

As

As for *thoſe* who have *offended you*, it is their Duty to beg God's Pardon for the Wickedneſs they have committed *againſt him*, and to make Satisfaction for the Offences they have done *to you*. But if they ſhould be ſtubborn in their Errors and defective in their Submiſſion, you muſt ſtill conſider yourſelves as *Servants of the Lord, who muſt not ſtrive*, but be ready *to forgive your Enemies*, as you expect forgiveneſs at the Hands of your Great Maſter.

For the better diſcharging this truly Chriſtian and Seraphic Duty, I think it convenient to inform you rightly in Two Particulars:

1. In the Nature, Extent, and Effects of *Forgiveneſs* and *Reconciliation*.
2. In the Benefit which you yourſelves ſhall receive by *Forgiving* others, and the Neceſſity you lie under at all Times (and more particularly upon your Sick Beds) to be Reconciled to your Neighbours.

1. I am to ſhew you the Nature, Extent, and Effects of Reconciliation and Forgiveneſs: And this is the more Neceſſary to be done, becauſe ſome Men reſt in the bare outward Pretenſions to Friendſhip, and think that one or two grave Formal Sayings, (ſuch as, *I freely and heartily forgive you, and I pray God do the ſame*) are a ſufficient Diſcharge of their Duty. But theſe are at beſt but Words, and oftentimes prove fallacious: For notwithſtanding the fair Speeches of the *Mouth*, Malice may lurk in the *Heart*, and upon the firſt Opportunity diſcover itſelf to the utter Ruin of our Neighbour. Forgiveneſs then muſt be

atteſted

atteſted by more material Evidence than bare Words, and I think that it can never be truly Chriſtian and perfect, unleſs there be theſe Qualifications in the *Forgiver*.

1*ſt*. A love and Affection towards the Perſon *Offending*: For whatever his Vices are, yet ſtill as to his *Nature*, he is a *Man*; as to his *Religion*, he is a *Chriſtian*; and as to his *Profeſſion*, he may be of the ſame *Church* and *Communion* with ourſelves.

Now, who would not be kind to an offending *Brother*? Who would not be courteous and merciful to a *Soul*, for whom Chriſt died? Who would not in a particular Manner extend his Charity to *One*, who is *of the Houſhold of Faith*?

2*dly*. Forgiveneſs muſt exclude all Thoughts of revenging yourſelves upon Offenders, either in your *own Perſons*, or in the Perſons of *others*. It is not lawful for you to deſire that any Plague ſhould be inflicted by God upon your Enemies, nor any Diſaſter happen to them from Man upon your Account; neither are you to conceive any inward Joy at their Misfortunes, or by any outward Geſtures or Words, to expreſs any Pleaſure or Satisfaction at their temporal Miſeries and Tribulations. You muſt leave it to Offenders themſelves to make a proper Uſe of their Afflictions, and employ your Chriſtian Charity in compaſſionating their calamitous Condition.

3*dly*. You muſt pray to God for all thoſe that offend you, and uſe your Intereſt in Heaven, that none of thoſe Judgments which their Sins deſerve, may light upon their Heads.

Thus

Thus our bleſſed Redeemer prayed upon the Croſs for his very *Murderers*, and with his laſt Breath forgave thoſe who *crucified* him.

St. *Paul's Heart's Deſire and Prayer to God for* Iſrael *was, that they might be ſaved:* Rom. 10. 1. And this Declaration was made by him, notwithſtanding all the reſtleſs Efforts, and Helliſh Contrivances of his Countrymen to take away his Life.

The Holy Martyr, St. *Stephen, when he was ſtoned to Death, kneeled down*, and uttered theſe ſurpriſing Words in the Behalf of his Perſecutors, *Lord, Lay not this Sin to their Charge.* Acts 7. 6.

From all theſe Inſtances, it appears, That Forgiveneſs (both in the Judgment of God and Man) cannot be compleat by a bare pardoning the *Offence*, without praying for the Converſion, and interceding for the Happineſs of the *Offender*.

4*thly*. Forgiveneſs ſhould be accompanied with a Meeting or Interview between the Perſons who have been at Variance, that they may ratify and confirm their Agreement by all ſuitable Expreſſions of Love and Kindneſs; and this is properly called *Reconciliation:* And I cannot but adviſe Perſons under Sickneſs, to ſend for thoſe whom they have had any Difference with, and to make up all Breaches and Diviſions before they die.

But if the Shortneſs of *Time*, or the Diſtance of their *Abode*, or any other intervening Circumſtances ſhould hinder ſuch a Perſonal *Meeting*, it is not to be doubted but that the Union of Affections, and the loving and peaceable

able Diſpoſition of the Soul, may make ſuch a Reconciliation as will be pleaſing to God.

5*thly*, and *Laſtly*. Forgiveneſs muſt be atteſted by doing good Offices towards the *Perſon Offending*. Though the Rules of Prudence would adviſe you not to take a Man into your Boſom whom you find unqualified for Friendſhip; yet Religion will oblige you to ſhew him all the Acts of Kindneſs that lie in your Power. 'Twill engage you to declare all the *Good*, and conceal all the *Evil* you know of him; to think the beſt and ſpeak the faireſt of his Reputation; effectually to promote his temporal Intereſt, and ſerioully to adviſe him about his eternal Concernments; to be liberal of your Subſtance towards the Relief of his Neceſſities, and merciful in cancelling thoſe Debts and Obligations, which his hard Circumſtances will not ſuffer him to Diſcharge.

Thus, you ſee, I have briefly laid down your Duty of pardoning thoſe that offend againſt you, and by duly conſidering what has been ſaid; you will find, that *Forgiveneſs* may not improperly be deſcribed, a Chriſtian Virtue poſſeſſing the Soul with ſuch Love and Affection towards Perſons offending, as may take away all Thoughts and Deſigns of Revenge, and procure ſuch an hearty Reconciliation as may engage us to pray to God for Offenders, and actually to perform all good Offices both to their Bodies and their Souls.

2*dly*. I ſhall conſider the Benefit which you yourſelves ſhall receive by forgiving others, and the Neceſſity you lie under at all Times, (and more particularly upon your Sick Beds) to be reconciled

reconciled to your Neighbours. Malice and Envy are Qualities which are no Ways conſiſtent with our Chriſtian Duty: They are properly the *Deeds of Darkneſs*, and belong to the *Devil and his Angels*; But they are perfect Strangers to Heaven, and have no Abode *with the Children of Light*. It is our Saviour's Advice, *that if our Brother ſin againſt us till ſeventy Times ſeven*, we ſhould ſtill be ready to *forgive him*; that is, we ſhould never be tired out with a multiplicity of Provocations, nor fix any Bounds to our Compaſſion and Generoſity. It is the Condition of our Prayer to God, that he *would forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us*; And if we don't perform our Part of this Condition, by *forgiving others*, we cannot expect that God ſhould grant our Requeſt, by *forgiving us*. Matt. 18. 22.

But above all, methinks, a Man that is going into another World, ſhould have the moſt mild and charitable Diſpoſitions towards his Brethren: For does not he depend upon ſome favourable Allowances from a merciful God, and hope for Reconciliation thro' the Blood of his Saviour? And ſhould not he be beforehand with his Maker in his Candor and Civility towards his Neighbours, and *have Compaſſion on his Fellow-Servants*, even as he expects *God will have pity on him*? For how can a Man look for Mercy that has ſhewn none himſelf? How can a Man hope for Favour and Forgiveneſs, that has exerciſed nothing but Rigour and Severity? *For with what Judgment ye judge, ye ſhall be judged; and with what Meaſure ye mete, it ſhall be meaſured unto you again.* Ver. 33. Matt. 7. 2.

again. The Charity which the Scripture enjoins, and our Bleſſed Saviour practiſed, is of ſuch an extenſive nature, *that it ſuffereth long, and ſeeketh not her own; is not eaſily provoked, thinketh no evil, ——beareth all Things, believeth all Things, endureth all Things.*

1 Cor. 15, 4, 5, 7.

According to the Rules of this *Charity*, you are obliged to *forgive* thoſe that have *offended* you, and to be *reconciled* to thoſe whom *you have offended:* And the Sickneſs which you now labour under, ſhould put you upon the Performance of theſe Duties, as the beſt Qualifications for another World. In *Heaven* you will hear of nothing but Pardon, Love and Peace; and you cannot be fit Companions for the bleſſed Spirits above, unleſs you carry with you the meek and humble Diſpoſition of Saints and Martyrs.

Put on therefore *(as the Elect of God, Holy and Beloved) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering: Forbearing one another, if any Man have a Quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all Things, put on Charity, which is the Bond of Perfectneſs, and let the Peace of God rule in your Hearts.*

Col. 3, 12, 13, 14, 15.

HYMN.

H Y M N.

TO do good is the Property of the Almighty, and *Love* is the very Eſſence of God.

The whole World is the Subject of his Providence, and every Creature is fed by his Bounty.

What Sermons of *Love* did my Saviour preach to the World, and what *loving* Precepts did he bequeath to his *Church?*

His Doctrine was one continued Lecture of *Love*, and his Life was a Tranſcript of his *Loving* Doctrine.

He hated nothing but *Sin*, and yet his Hatred was never levelled againſt the *Perſons* of *Sinners*.

His Converſation was deſigned to reform them, and his Life and Death to make them happy.

O my Soul, copy thou after this Great Exemplar; *Go thou and do likewiſe.*

Be perfect as thy Heavenly Father is perfect, and *merciful*, as thy Bleſſed *Saviour* was *merciful*. (Matt. 5. 48.)

Be *merciful* to thy offending Brethren, and keep thyſelf unſpotted from *Offences*.

Make thy Sick Bed an Emblem of Heaven, and thy Heart the Throne of Mercy and Forgiveneſs.

Forgive thy Neighbour the Hurt that he hath done unto thee; ſo ſhall thy Sins alſo be forgiven when thou prayeſt. (Ecclus. 28, 3.)

He that revengeth, ſhall find Vengeance from the Lord, and he will ſurely keep his Sins in Remembrance. (Ver. 2.)

One Man beareth Hatred againſt another, and doth he ſeek Pardon of the Lord? (Ver. 3.)

He ſheweth no Mercy to a Man, which is like himſelf, and doth he aſk Forgiveneſs of his own Sins? (Ver. 4.)

If he that is but Fleſh nouriſheth Hatred, who ſhall entreat for Pardon of his Sins? (Ver. 5.)

Remember thy End, and let Enmity ceaſe; remember Corruption and Death, and abide in the Commandments: (Ver. 6.)

Remember the Commandments, and bear no Malice to thy Neighbour: Remember the Covenant of the Higheſt, and wink at Ignorance. (Ver. 7.)

Abſtain from Striſe, and thou ſhalt diminiſh thy Sins; practice Mercy, and thou ſhalt never fall a Sacrifice to Vengeance. *(Ver.* 8)

P R A Y E R.

O Father of Mercies, and God of all Conſolation, who art kind to the Unthankful, and merciful to thoſe that deſpiſe thy Bounty: Be pleaſed to inſtil the Principles of Divine Goodneſs into the Savage Natures of the Sons of Men; and ſo calm the furious and outrageous Paſſions of revengeful Tempers, that this World may become the Seat of Peace and Quietneſs, of Juſtice and Charity, of Meekneſs and Condeſcenſion: Let all that *name the Name of Chriſt* be endued with the compaſſionate and humble Spirit of Chriſtianity, and all the Inhabitants of the Earth be cloſely knit together in the Bonds of Chriſtian Love, and ready to forget, and willing to forgive their ſeveral Offences one towards another, as they all expect Forgiveneſs of their own Sins at the Hands of

of a Merciful God, through the Merits of a Loving Saviour. *Amen.*

CHAP. V.

Of Reſtitution.

I Have endeavoured in the laſt *Chapter* to inſtruct you in the great Duty of *Forgiving your Enemies*, and pardoning thoſe who have *offended you*; and from what was there ſaid, it may be eaſily inferred, what a far greater Obligation you lye under to do Juſtice to *thoſe* whom you have offended, and procure the Friendſhip of ſuch as you have juſtly provoked to be your *Enemies*. If you have done any Man an Injury, you are to conſider that this may be the laſt Opportunity that ſhall be offered you to make him Satisfaction; and how deplorable may your future State be, if you ſhould die without doing it.

The Sum of your Duty in this Caſe is comprehended in this ſingle Word *RESTITUTION*, which I look upon to be an *Act of Juſtice reſtoring to an injured Perſon what was wrongfully taken from him, and giving him an Equivalent for the Damages he has ſuſtained for the Want of his own.*

For the better underſtanding of this Definition, it will be neceſſary,

1. To conſider how one Man may be injured by another.

2. To point out the Perſons to whom you are to make Satisfaction for Injuries done.

3. To ſhew the Method you are to proceed in, and the Rules you are to be guided by in giving Satisfaction.

Firſt, I am to conſider how one Man may be injured by another; and that may be either in his *Body*, *Reputation*, or *Goods*.

Firſt. A Man may be injured in his *Body*, which is then done, when any Miſchief or Violence is committed upon the *Body* by Beating, or Miſ-uſing it upon any Account: And this too frequently happens amongſt you, by Means of thoſe Quarrels and Fightings which are the diſmal Effects of your mad and drunken Humours. Theſe Contentions do often impair Mens Health, and break their Conſtitutions; bring *ſore Diſeaſes upon their Loins*, and Anguiſh into their Bones; and, in one Word, ſo deprive them of the Uſe of their Limbs, that they are incapable of getting an honeſt Livelihood for the Support of their Families.

Now this Abuſe of the *Body* is an Affront to Society, and a great Injuſtice to Mankind, eſpecially to the meaner Part of them, who muſt get their Bread by the *Sweat of their Brows*, and live by the *Labour of their Hands*.

2*dly*. A Man may be injured in his *Reputation*, which is commonly done by *Detraction*, *Whiſpering*, *Evil-ſpeaking*, *Backbiting*; Vices very deſtructive to Society, and contrary to all

all the Rules of Peace and good Neighbourhood. You are not to give a looſe to that *unruly Member* the *Tongue, which ſetteth on Fire the whole Courſe of Nature, and is itſelf ſet on Fire by Hell*; neither are you to ſpeak diſreſpectfully of your *Neighbour*, nor to *raiſe* or *ſpread* any ſcandalous *Reports* concerning him. For all theſe are manifeſt and real Injuries to him, inaſmuch as they weaken his Credit in the World, prove an Hindrance to his Buſineſs and Employment, and take away that *good Name*, which is ſweeter than *precious Ointment, and rather to be choſen than great Riches.* James 3. 6. Eccl. 7. 1.

3dly. A Man may be injured in his *Goods* or *wordly Concerns*; and that by ſlighting or undervaluing his Commodities; by unjuſtly taking away, or ſtealing any Part of his Subſtance; by impoſing upon his Ignorance, by making an Advantage of his Neceſſities; or by over-reaching him in Bargaining and Traffic. All theſe are *ungodly* Methods of Gain, and ſo contrary to the ſtrict Duties of Juſtice and Equity, that they are never practiſed by Men of Fair Characters and honeſt Principles.

If any of you have been Guilty of the Breach of your Duty in any one of theſe Particulars, I would have you quiet your own Conſciences, and pacify the Wrath of a juſt God, by making a ſufficient Reſtitution to your *Neighbour*: And this brings me to my next Particular, *viz.*

2dly. The Perſons to whom you are to make Satisfaction; and they, without doubt, muſt be

be in the firſt Place, thoſe who have been injured by you, if they *be alive*, and *require* it at your hands: For they may be *dead*, and ſo not capable of receiving Satisfaction *from you*; or they may be *alive*, and if they pleaſe, relinquiſh their Right, and *forgive you*. But if neither *Death* nor *Forgiveneſs* have altered the Caſe, and the very numerical Perſon can be found to whom Reſtitution is due, God himſelf has determined your Duty in the Fifth Chapter of *Numbers*, and the Seventh Verſe. *Ye ſhall recompence your Treſpaſs with the Principal thereof, and add unto it the fifth Part thereof, and give it unto him againſt whom you have treſpaſſed.* The Juſtice of this Command is ſet forth to us in the *New Teſtament* in that noted Example of *Zaccheus*, which I ſhall have occaſion to recite at large in the Cloſe of this Chapter.

But upon ſuppoſition that the Perſons injur'd are not to be found, we muſt make Reſtitution to their lawful *Heirs*, *Executors*, or *Kinſmen*; and for Want of ſuch *Heirs*, the Right devolves upon God, as the Supreme Lord and Proprietor of all: And he, under the *Law*, was pleaſed to give all ſuch Goods as were unjuſtly taken away, to the *Prieſt*, *Let the Treſpaſs* (ſays *Moſes*) *be recompenced unto the Lord, even unto the Prieſt.* And we are ſtill bound under the *Goſpel* to make Reſtitution to the *Church* or the *Poor*, which are more immediately authorized in God's Name, to receive his Dues from our Hands.

Numb. 5, 8.

Numb. 5. 8.

3*dly*. I now proceed to point out the Method you are to proceed in, and the Rules you

are

are to be governed by, in reſtoring to others what you have unjuſtly taken from them.

Firſt, If you have injured any Man in his *Body*, by beating, or miſ-uſing him, the Rule of your Duty is, to make him Satisfaction for the *Pain* he endures, to *recompence him* for the *Time* he loſes in his Sickneſs, and to provide a ſufficient *Maintenance* for him, till he ſhall recover his former *Strength*, and be fit for his lawful *Employment*. Ex. 21, 18, 19.

2*dly*. If you have injured any Man in his *Reputation*, by ſpreading abroad falſe Reports or malicious Stories, the Rule is,

Firſt, To re-call what has been thus falſly reported, and to beg Pardon of the Perſon who has been aſperſed or injured.

2*dly*. To confeſs yourſelves guilty of belying your Neighbour, in propagating what was really *falſe*; or to accuſe your Tongue of Raſhneſs and Indiſcretion, for reporting what you had not ſufficient grounds to believe was *True*.

3*dly*, To take all poſſible Care that the Infamy and Diſgrace which you have thrown upon your Neighbour be forgotten and buried.

4*thly*. To ſeek for Opportunities to do Juſtice to his Reputation, by ſpeaking honourably of him in all Companies for the future.

5*thly*:

5*thly*. To give him a Conſideration in Money, for the Damages he has received by the Diſgrace you have caſt upon his Reputation.—But,

6*thly*. Have you injured any Man in his *Goods*, or *Worldy Concerns*, by Theft, Rapine, Knavery, or Deceit? The Rule is,

Firſt, To make him Reſtitution in the ſame kind, if it lies in your power.

2*dly*. To ſatisfy him for the Time you have detained his Goods, and to make Reparation for the Damages and Inconveniences which he has ſuſtained by the Loſs of them. This is what was ordained by God in the *Moſaic Law*, and there is a Paſſage in *Leviticus* ſo remarkable, that I cannot but recommend it to your Peruſal. *If a Soul ſin and commit a Treſpaſs againſt the Lord, and lie unto his Neighbour, in that which was delivered to him to keep, or in Fellowſhip, or in a Thing taken away by Violence, or hath deceived his Neighbour, or hath found that which was loſt, and lieth concerning it, or ſweareth falſly; then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found. He ſhall even reſtore it in the Principal, and ſhall add the fifth Part more thereto, and give it unto him to whom it appertaineth.*

Ch. 6, v. 2, 3, 4.

I have

I have thus endeavoured to lay down your Duty in as plain and practical a Manner as poſſible; and I hope you are fully ſatisfied, that if you have injured any Man in his *Body* or *Reputation*; if you have impoſed upon any Man in his *Neceſſities*, or over-reach'd any Man in your *Dealings*; you are under an indiſpenſible Obligation of making *him*, his *Children* or his *Heirs*, ſatisfaction, or you muſt never expect to enter into Heaven: For Heaven is a Place of Juſtice and Equity; a Place that receives none but holy and righteous Perſons into its bleſſed Manſions; and unleſs you diſcard all your Knaviſh and Oppreſſive Dealings; and make ſome amends for your former Exactions, you can never be qualified for the Regions of Bliſs. Inſtead of procuring a future Bleſſing to yourſelves, your Injuſtice will entail a certain Curſe upon your Families. Jer. 17. 11. *For as the Partridge ſitteth upon her Eggs, and hatcheth them not; ſo he that getteth Riches, and not by right, ſhall leave them in the midſt of his Days, and in the end ſhall be a Fool.*

It is very obſervable, that there is a *ſecret Curſe* which goes along with *ill-gotten Goods*, and *eats out the Bowels of them like a Canker*: *Iniquity lays waſte the whole Earth, and ill Dealings overthrow the Thrones of Princes.* Wiſd. 5. 23. Our righteous God will not ſuffer that Perſon very long to thrive, *who by unjuſt Gain encreaſeth his Subſtance*; Prov. 28. 8. but will blaſt the Deſigns of the Oppreſſor, and *viſit the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate him.*

This

This I mention to caution you againſt heaping up an Eſtate by any illegal Methods; and if any Injuſtice or Oppreſſion has been uſed in your former Dealings and Traffic, that you would repent of your Sins, and make Reſtitution to your offended Brother: For aſſure yourſelves, that any unjuſt Addition to your Wealth, will in time diminiſh your whole Subſtance, and like a *Moth*, conſume that which you have a lawful Title to. Wherefore let me adviſe you to take up *Samuel*'s Reſolution, and boldly to make the ſame Challenge which he did to the whole World before his Death;

1 Sam. 12, 13. *Behold, here I am, Witneſs againſt me before the Lord and his Anointed; whoſe Ox have I taken, or whoſe Aſs have I taken, or whom have I defrauded? or of whoſe Hand have I received any Bribe, to blind mine Eyes therewith? and I will reſtore it you.*

Zaccheus under the *Goſpel*, went a pitch higher, and ſaid to our Saviour,

Luke 19, 8. *Lord, the half of my Goods I give to the Poor; and if I have taken any thing from any Man by falſe Accuſation, I reſtore him fourfold.*

The leaſt that we can infer from theſe two Paſſages of Scripture, is, that we are not only to *Reſtore* to every Man what we have unjuſtly gotten of him, but alſo to make him a lawful Compenſation for the Time that we have detained his Goods, and to repair ſuch Loſſes and Damages, as he has, or may be ſuppoſed to have ſuſtained by the Want of them.

This is no more than ſtrict Juſtice, *and doing unto every one as we are willing they ſhould do unto us* in like Caſes. And what a melancholy Reflection muſt it be to a dying Man to conſider

ſider, that after his Diſſolution, which he every Moment expects, he muſt immediately be judged by a Juſt and Holy God; and yet he is ſo badly prepared for *Judgment*, that he was never willing to do *Juſtice* to his poor Brethren.

H Y M N.

CONſider, O thou Oppreſſor of the Innocent, and Exacter upon Mankind:

Conſider, thou that *grindeſt the Face of the Poor*, and defraudeſt *the Hireling of his Wages:*

Thou that haſt taken a Pledge of thy Brother or nought, and ſtripped the Naked of his Cloathing: (Job. 22. 6.)

Thou that haſt not given Water to the weary to drink, and haſt with-holden Bread from the Hungry: (Ver. 7.)

Thou that haſt ſent Widows away empty, and ſuffered the Arms of the Fatherleſs to be broken: (Ver. 9.)

Conſider, thou profligate Wretch, what ſhall be thy own Puniſhment in *another* World, and what the Fate of thy Children in *this.*

I myſelf have ſeen the Fooliſh taking Root, but ſuddenly I curſed their Habitation: (Ch. 5. v. 3.)

For the triumphing of the Wicked is ſhort, and the Joy of the Oppreſſor *but for a Moment.* (Chap. 20. v. 5.)

Tho' his Excellency mount up to the Heavens, and his Head reacheth to the Clouds, (Ver. 6.)

Yet ſhall he periſh for ever, like his own Dung: They which have ſeen him, ſhall ſay, Where is he? (Ver. 7.)

For the Light of the Wicked ſhall be put out, and the Spark of his Fire ſhall not ſhine. (Job 18. 5.)

The Light ſhall be dark in his Tabernacle, and his Candle ſhall be put out with him. (Ver. 6.)

Becauſe he hath oppreſſed, and hath forſaken the Poor; becauſe he hath violently taken away an Houſe which he builded not; (Chap. 20. 19.)

Surely he ſhall not feel Quietneſs in his Belly; he ſhall not ſave of that which he deſired. (Ver. 20.)

But in the Fulneſs of his Sufficiency, ſhall he be in Straits; and the Riches which he has ſwallowed down, ſhall he vomit up again. (V. 15, 22.)

The Heaven ſhall reveal his Iniquity, and the Earth ſhall riſe up againſt him. (Ver. 27.)

The Encreaſe of his Houſe ſhall depart, and his Goods ſhall flow away in the Day of God's Wrath. (Ver. 28.)

His Children ſhall be deſolate, and his Wife a Widow; his *Habitation ſhall be deſolate,* and his *Name ſhall rot.* (Pſ. 109. 8, 9.

The Extortioner ſhall catch all that he hath, and the Stranger ſpoil his Labour. (Ver. 11.)

There ſhall be no Man to pity him, or to have Compaſſion upon his fatherleſs Children. (Ver. 12.)

And all this ſhall come upon him, *becauſe he remembered not to ſhew Mercy unto others;* (Ver. 16.)

But perſecuted the poor and needy Man, that he might even ſlay the Broken in Heart. (Ver. 16.)

PRAYER.

PRAYER.

O Almighty God, *whoſe Throne is eſtabliſhed in Righteouſneſs*, and whoſe *Seat is founded in Juſtice*; look down with an Eye of Pity and Compaſſion upon me, who am placed among a *Crooked* and *Perverſe Generation* of Men. Let not the Example of others debauch my Principles, nor any Deſire after the Things of this World put me upon Acts of Injuſtice and Oppreſſion. Remove Fraud and Diſſimulation far from my Heart, and *cleanſe thou my Hands from unrighteous Dealings*. Let the Rule of my Actions be, *to do as I would be done by*, and the Glory of my Life *to keep Innocency, and take heed to the Thing that is right*; ſo that after my Departure hence, I may appear Joyful before the Tribunal of Juſtice, and be everlaſtingly crowned with the Reward of the Juſt. *Amen.*

CHAP. VI.

Of making a Will.

SET thine House in Order, ſays the *Man of God* to *Hezekiah*; *for thou ſhalt die, and not live.* And though his life was afterwards prolonged by Virtue of his Prayers, yet the *Prophet*'s Advice was no leſs ſeaſonable than if he had actually departed: For ſome Time or other before you go out of this World, it is highly requiſite, that you ſhould ſettle your Affairs in it, and endeavour to lay ſuch a Foundation for good in your ſeveral *Generations*, that the *Children which are unborn, may call you Bleſſed.* The ſooner you ſet about this important Affair, the better; becauſe it may require ſuch Judgment and Diſcretion, as may not be altogether conſiſtent with the Diſtraction and Agonies of your Sickneſs.

Iſa. 38. 1.

But however, if you have not ſettled your Affairs in the Time of your Health, I would entreat you by all Means, to do it upon the firſt Apprehenſions of any Diſorder.

Firſt, Becauſe it will free you for the future from all Worldly Cares.

2*dly*, It will put you in a Capacity of obliging your Friends and Relations.

3*dly*, It may occaſion you to do good to ſome Perſon whom you have before taken a Diſguſt at.

4*thly*, It may prevent Quarrels in your Family after your Death.

5*thly*, It

5*thly*, It may remind you of giving ſomething to Charitable Uſes.

Firſt, The firſt Advantage of *making a Will*, is to free you for the future from all worldly Cares. The Concerns of this World are too apt to ſteal upon your Affections, and to engroſs your Thoughts in the Time of Health: But it is the greateſt Stupidity to lye under their Uſurpation, and to grant them Admiſſion to a *Sick Bed*. For you that are ſick, would do well to ſuppoſe yourſelves juſt going to bid a final Adieu to all the Enjoyments and Pleaſures of Earth, and to conſider your Souls as dreſſing and preparing themſelves for Eternity: And when once your *Will* is made, and your Temporal Affairs are ſettled, your Mind is at leiſure for higher Contemplations, and the low and grovelling Thoughts of this World can have no Admittance to your Breaſt.

It is very neceſſary for every one of you to reſerve the laſt Minutes of your Life to your own Diſpoſal, and to employ them wholly in a thankful receiving of the *Sacrament*, and all other Exerciſes of Devotion. But if you are interrupted by any worldly Conſiderations, or taken up in compoſing your Temporal Affairs, (which are oftentimes perplexed and intricate) you muſt be in a great meaſure deprived of the Advantages of Prayer and Meditation: And this I mention, the more effectually to perſuade you to ſettle your Affairs as ſoon as poſſible, and at furtheſt, to ſet about it at the very Beginning of Sickneſs, that you may have the Reſidue of your Time to compoſe the more weighty Concerns of your Soul.

2*dly*, Another Advantage of making a Will, is, to gratify your *Friends* and *Relations*. There are ſome Perſons, who, by Nearneſs of Blood, ſeem to have a natural Right to your Subſtance: and St. *Paul* tells us, *That if any provide not for his own, and eſpecially thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel.* The *Wife of your Boſom* in the firſt place, and your *Children* the *Fruit of your Bodies*, in the next, are the moſt endearing Pledges upon Earth, and the propereſt Objects of your Love and Beneficence. *Theſe* are they, for whom *you have roſe up early*, and *ſat up late*, and *eaten the Bread of Carefulneſs*; and *theſe* have an undoubted Right to the greater Part of that Subſtance which God has bleſſed you with. Upon a Defect of Iſſue, your Kindred lay in their Claim, and the next of Blood has a Legal Right to *inherit*: But here the Rules of Prudence and Diſcretion muſt be conſulted, and the Merits or Neceſſity of the Perſon muſt in a great meaſure determine you.

1 Tim. 5. 8.

3*dly*, By *making a Will*, you may oblige ſome of your Family, which you have before taken Diſguſt at. Nothing is more common, than for Parents themſelves to be provoked at the Extravagancy of their Children, and to diſcard them for their Stubbornneſs and Diſobedience: But ſuch Children may in Time ſee their Errors, and return to their Duty; and then Parents have the Example of God himſelf to excite them to Pity and Forgiveneſs. This Caſe is moſt admirably repreſented to us in the Inſtance

ſtance of the *Prodigal Son*, who no ſooner returned to his *Father's Houſe*, but his *Father went out to meet him*, and received him with more Joy and Tenderneſs than if he had never *offended*.

Luke 16.

For my own Part, I have always cenſured it as an hard Thing, to diſinherit a Child for a Frolic or two in his Youth; when perhaps the cooler Thoughts and more ſtay'd Judgment of his Age may atone for his former Lightneſs and Vanity. I would have all Parents conſider, whether by an unmerciful Severity towards their Children, *they mete the ſame Meaſure*, which they would deſire their *Heavenly Father to meaſure* to them. Are they willing that one or two Tranſgreſſions *ſhould blot out* their *Name from the Book of Life*? Are they willing that upon every preſumptuous Sin of theirs, the *Lord ſhould abſent himſelf for ever, and be no more entreated*? Are they willing, that when they forget their Duty, God ſhould *forget to be gracious, and ſhut up his Loving-kindneſs in Diſpleaſure*? As they therefore depend upon Mercy and Forgiveneſs from their *Father which is in Heaven*, and expect a favourable Conſtruction to be put upon their Actions; ſo let them over-look the Miſcarriages of their Family, and extend their Bowels of Compaſſion to their own Offſpring.

The only juſtifiable Reaſon of a Father's Diſpleaſure, is the Debauchery of his Child; But when once this Cauſe is removed, the Effects of his Anger ſhould ceaſe alſo. However, let Parents ſhew never ſo much Strangeneſs to their Children for a time, and keep them at the greateſt Diſtance from their Preſence, either to mortify their *Pride*, or reform their *Manners*; yet

yet when they come to die, if they perceive any Dawnings or Tokens of Repentance, they ſhould receive them into their Favour, and allot them a Share of their Subſtance. I hope every dying Man conſiders, that after his Diſſolution, he expects to go to a Place of Love and Peace, and to enjoy the Mercy of God, and the Merits of his Saviour; but how can he think himſelf qualified for this Happineſs, who has Rancour and Malice in his Heart, and will not ſo much as compoſe his own domeſtic Differences, and *bleſs his Children* before he dies.

4*thly*, Another Advantage of *making a Will*, is, to prevent Quarrels after our *Deceaſe*. If a Man leaves any Thing behind him, he will never want Competitors and pretended Heirs to contend for it: And how often do we ſee the deareſt Relations fall into unnatural Heats and Contentions, and a fair and plentiful Eſtate ſquandered away in *Law*, when all might have been prevented by a prudent Settlement beforehand? For by this Means every one would enjoy his Lot and Portion; Love and Amity would have been preſerved amongſt Relations, and the Tongues of the Living would bleſs the Memory of their departed Friend.

5*thly*, The laſt Advantage of *making a Will*, is, to give ſomething to *Charitable Uſes*. God, who has the *Fulneſs of Heaven* and *Earth* in his *Poſſeſſion*, has no Need of *Legacies* himſelf; but he has appointed the *Church* and the *Poor* to receive Alms in his Name, and has promiſed to accept of every Gift which is conferred on them, as a Kindneſs done to his own Perſon.

As

As you have been of the Communion of the Church, ſo it is convenient to preſent her with ſome Legacy at your Departure, as an Expreſſion of your Duty to your Mother, of your Love to your Saviour, and your Obedience to your God. For if you ſhould die without bequeathing ſomething to the *Church*. People will imagine your Religion was but Form and Hypocriſy, and that Covetouſneſs had too great a Sway over your Heart and Affections. You cannot but be ſenſible, in what a ruinous and naſty Condition our Pariſh-Churches do generally lye; and how the *Rebellion* of *ſome*, and the Lukewarmneſs of *others* has ſuffered the Decay of thoſe noble Edifices, which the Piety of our Fore-fathers erected. It may perhaps lye in your Power to contribute ſomething towards the Repair or Ornament of that Sacred *Place where the Honour of your Lord dwelleth*: And aſſure yourſelf that God will take in good Part whatſoever is ſincerely done for the Conveniency and Decency of Divine Worſhip.

In the next Place, the *Poor* are to be conſidered, and *eſpecially thoſe that are of the Houſhold of Faith*. The *Apoſtle*'s Advice is, for *every Man to do according as he is diſpoſed in his Heart, not grudgingly, or of neceſſity; for God loveth the cheerful Giver*. 2. Cor. 1. 7. Men muſt in the firſt Place, conſider their own Abilities, and how it has pleaſed God to bleſs them in this World, and then proportion their Charity according to their Circumſtances. *If thou haſt abundance, give Alms accordingly; If thou haſt but a little, be not afraid to give according to that little: For ſo thou layeſt up a good Treaſure for thyſelf againſt* Tob. 4. 8, 9.

the Day of Neceſſity. The Advantages which you ſhall reap in another world from the good Deeds you have done in this, are very great and glorious. *For as Water quencheth a* Ecclus. 3. 20. *flaming Fire, ſo Alms ſhall make an Atonement for Sin.* Your Charity ſhall enter into the Regions of Bliſs before you, and prepare the moſt honourable *Manſion* for you in the Kingdom of *Heaven.* Your Saviour at the laſt Day will make a particular Enquiry after your Acts of Kindneſs and Beneficence; and as you have ſupported the *Widow*, fed the *Hungry*, clothed the *Naked*, and relieved the *Stranger*, ſo you ſhall be diſtinguiſhed in his Kingdom by the degrees of your Happineſs, and the Brightneſs of your *Crowns of Glory.*

HYMN.

AT the Time when thou ſhalt end thy Days, and finiſh thy Life; diſtribute thy Subſtance. (Ecclus 23. 21.)

In all thy Gifts ſhew a cheerful Countenance, and dedicate thy Tythes with Gladneſs. (Ver. 35. 9.)

Defraud not the Poor of his Living, and make not the needy Eyes to wait long. (Ch. 4. 1.)

Add not more Trouble to the Heart that is vexed, and give to him that is in need. (Ver. 3.)

Reject not the Supplication of the Afflicted, neither turn away thy Face from a poor Man. (Ver. 4.)

Turn not away thine Eye from the Needy, and give him none Occaſion to curſe thee. (Ver. 5.)

For if he curſe thee in the Bitterneſs of his Soul, his Prayer ſhall be heard of him that made him. (Ver. 6.)

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What though thou art never ſo potent upon Earth, *and the Glory of thy Houſe be encreaſed.* (Pſ. 49. 10.)

Yet 'tis in vain to be proud of Honour, and *to boaſt thyſelf in the Multitude of thy Riches.* (Ver. 6.)

For thou ſhalt carry nothing with thee when thou dieſt, neither ſhall thy Pomp follow thee. (Ver. 17.)

But if thou layeſt up Treaſure according to the Commandment of the Moſt High, it ſhall bring thee more Profit than Gold. (Ecclus 29. 11.)

For bleſſed is he that conſidereth the Poor and Needy: The Lord ſhall deliver him in the Time of Trouble, (Pſ. 41. 1.)

The Lord will comfort him when he lyeth Sick on his Bed, and will make all his Bed in his Sickneſs. (Ver. 3.)

PRAYER.

GIVE me Time O Lord, *before I go hence, and be no more ſeen,* to make ſuch a diſcreet and prudent Settlement of my worldly Affairs, that I may do no Injuſtice to any Branch of my Family. Be thou graciouſly pleaſed to entail a Bleſſing upon the Subſtance I ſhall leave behind me, and let my Children *riſe up like Olive Plants,* and flouriſh under the Protection of thy good Providence. Oh! let them not, like ſlothful Servants, *bury their Talents in a Napkin,* or ſquander away their Inheritance by *riotous Living;* but let them endeavour by an honeſt Induſtry, in their ſeveral Stations and Employments, to ſupport themſelves creditably in this World, and ſo wiſely to manage their tem-

temporal Concernments, as may moſt Effectually conduce to the Eternal Intereſt of their Immortal Souls, thro' Jeſus Chriſt my Lord, *Amen.*

CHAP. VII.

Of Adviſing with your Pariſh miniſter.

IT has been always reckoned the Part of a *wiſe Man*, not to truſt wholly to his own Judgment in Things of Concern and Moment, but to conſult with ſuch other Perſons as are ſuppoſed to have Prudence and Honeſty to direct and aſſiſt him in Caſes of Difficulty. If your Bodies are out of Order, you implore the Help of the *Phyſician*; and if your Goods or Eſtates are in Danger you go for *Counſel* to Men able and experienced in the Laws of your Country: And can you think that you have not the ſame Reaſon to adviſe with your Teachers and Miniſters in the Caſe of your Salvation, and to diſcloſe the Wounds and Anguiſh of your Conſciences to your *Spiritual Phyſicians?* For they are deputed by Chriſt himſelf to admoniſh and comfort you in your Troubles, and the Holy Ghoſt has entruſted them with the Inſpection and Care of your immortal Souls. Is any Sick amongſt you, (ſays St. *James*) *let him call for the Elders of the Church, and let them pray over him: And the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up; and if he has committed Sins they ſhall be forgiven him.* In which Words the Apoſtle

Ch. 5. 14. 15.

mentions

mentions a two-fold Effect, which is to attend the Ministry of your Spiritual Pastor.

First. The Recovery of a Sick Person to his former State of Health.

2*dly.* The Remission of his Sins.

First, Here is a Promise made, that the Prayers of your spiritual Pastor, shall be effectual towards the Recovery of a Sick Person to his former State of Health: Which Promise is not to be understood in such a strict Sense, as if the Sick Person should never die, if he could but procure the Prayers of the Church, and the Assistance of his Minister: For this would not be consistent with the general Course of Providence and the fixed Laws of Mortality. For when you desire any Thing of God, you should always do it with submission to the divine Will, and in full Confidence that God will give what is most convenient for you, whether it be *Life* or *Death*.

But then it is observable, that the Prayers of the Faithful are very prevalent with God, and oftentimes respite the Souls of the Afflicted from the Grave, and procure them a longer Time upon Earth for the comfort of their Friends, and Support of their Families. St. *James* is pleased in this Case to ascribe a particular Efficacy to the Intercessions of your lawful Ministers: For these being the Persons that God has appointed for his *Ambassadors* upon Earth and Mediators between him and you, it is reasonable to suppose that he will be more than ordinary attentive to their Requests. He hath commanded you *to obey them that have the Rule over you*, and to *submit yourselves*; and certainly he will be highly pleased when you seek to him by the Media-

tion of his own Servants, and come unto him in that Method which he has preſcribed. The *Miniſtry* is his own Inſtitution; and Paſtors and *Teachers of Righteouſneſs*, are the Perſons which he has ſet apart for the Inſtruction and Edification of his People: And to whom ſhould the People reſort, but to thoſe that are the *Guides of the Blind*, *Inſtructers of the Fooliſh*, and *Guardians and Watchmen* over the Souls of all? God has been pleaſed to veſt them with a great Degree of Spiritual Authority, as his Deputies, and Agents upon Earth; and our Saviour has left them a very ample Commiſſion for the Government of his Church. And this will appear more fully from the ſecond Obſervation from the fore-cited Words of St *James*, *viz.*

2*dly*. The Prayer of a Miniſter may be effectual towards the *Remiſſion* of the Sins of a Sick Perſon; *if he has committed Sins, they ſhall be forgiven him.* It muſt be confeſſed, that *none can forgive Sins but God alone*; and in the *Abſolution* of a Penitent, the Miniſter does not at all infringe upon the Divine Right, but acts as a Perſon deputed by God; and declares in his Maſter's Name, that the Sinner is looſed from the Bond of his Sins by the Merit of Chriſt. This Power of the Miniſter is founded upon the Commiſſion of our Saviour to his *Apoſtles*, of *binding and looſing upon Earth*, and his Promiſe to ratify whatſoever is thus done in *Heaven*. *Whoſeſoever Sins ye remit, they are remitted unto them; and whoſeſoever Sins ye retain, they are retained.* Now this *Power of the Keys* is granted to no Men living upon Earth, but

Luke 5. 21.

Mat. 18. 18.

Joh 20. 23.

but only to the Miniſters of God's Word; and for this reaſon a Miniſter's Company is much to be deſired by a Sick Perſon, in order that he may examine the Spiritual State of his Soul, and try the Sincerity of his Repentance; that he may raiſe up his drooping and dejected Mind, and fortify him againſt the Agonies of Death, and pronounce his Pardon here before he appears to have it ratified in Heaven.

Upon theſe Conſiderations, I think, no Man can ſpeak diſreſpectfully of the Miniſtry, but thoſe that have no Regard for the Ordinances of God, and the Ties of Chriſtianity: For their Diſcourſes are very comfortable and refreſhing to poor Sinners, their Knowledge is greater than the Reſt of their Neighbours, and their Advices more charitable and edifying. They are intruſted by God himſelf with the Care of your Souls, and have the Power of taking your *Confeſſions*, and of rebuking and correcting you for your Faults; and finally upon Evidence of your Faith and Repentance, they have a *Patent* from the *King of Heaven* to abſolve you from your Sins by Virtue of the Blood of your great Redeemer.

The laſt Advice that I have to give you upon this Subject, is, to ſend for your Pariſh Miniſter early, upon the firſt Approach of Sickneſs, whilſt you have Time left to fix your Spiritual Affairs, and Strength of Memory to recollect your paſt Actions, and a Soundneſs of Judgment to diſcover the Errors of your former Life. I would alſo entreat you to confeſs your Sins impartially to him, to propoſe thoſe Doubts and Scruples which lye heavy upon your Conſciences, and to beg his Prayers

and Aſſiſtance for the regulating your preſent Affairs. *Confeſs your Faults one to another* (ſays St. *James*) *and pray one for another, that you may be healed: The effectual fervent Prayer of a righteous Man availeth much.*

Ch. 5. 16

H Y M N.

THOU wilt give us Paſtors, O God, *according to thine own Heart, who will feed us with Knowledge and Underſtanding.* (Jer. 9. 15.)

For the Chriſtian Prieſthood is thy Holy Ordinance, and thy eternal Son was the firſt of the Order.

The Charge which thou haſt given thy Miniſters is great, and the People's Reſpect towards them ſhould be anſwerable to the Dignity of their Function.

They repreſent thy Royal Perſon upon Earth, and are the Stewards of thy Holy Myſteries.

They have the Care of thy People's Souls, and are entruſted with the Keys of Heaven.

Oh! let me never contemn thy ſacred *Oracles*, nor ſlight the Admonitions of the Pulpit.

Let me *come into thy Preſence with Fear*, and pay a juſt Deference to the *Place where thine Honour Dwelleth.*

Let me die in the Unity of thy Holy Church, and let thy Miniſters intercede for my Pardon.

I know that the *Prieſts Lips ſhall preſerve*

ſerve Knowledge, and great is their Intereſt in Heaven.

Oh! Let them be the Inſtruments of Good to my Soul, and ſafe Directors of my Conſcience.

Let them *guide my Feet into the Way of Truth*, and preſerve my Soul *in the Day of Viſitation*.

PRAYER

O Gracious God, who haſt placed me in the Body of thy Son's Church, and commanded me to be ſubmiſſive to my Spiritual Teachers and Paſtors; endue my Soul with ſuch a Meekneſs and Humility, that I may *ſuffer the Word of Exhortation* thankfully, and by the Obedience of my Life ſhew what Deference I pay to the wholeſome Diſcipline of the Church, and the Authority of my lawful Superiors. In all my Doubts and Scruples I am willing to conſult thoſe whom thou haſt appointed to be Rulers over me; grant O Lord, that neither through Fear or Love, thro' Guilt or Intereſt, thro' Prejudice or Ignorance, they may impoſe upon my poor Soul: But let them ſhew themſelves to be faithful and honeſt Miniſters, and act with ſuch Courage as becomes thy Servants, and with ſuch Sincerity as becomes my Friends; ſo that by the Strength of their Reaſoning they may turn me from the Error of my Ways, and by the Efficacy of their Prayers pacify thy Wrath, and ſave my Soul through the Merits of Chriſt. *Amen.*

CHAP. VIII.

Of receiving the Sacrament.

THE Sacrament is ſuch a comfortable Inſtitution, and the Conſequences of it are ſo beneficial to the Souls of Men, that I need not uſe many Arguments to perſuade you to the *Lord's Table*. 'Twas the laſt Command of your dying Saviour, that you ſhould *do this often in Remembrance of him*; and the Church has ſet apart ſeveral Solemn Times for her pious Sons to *communicate*. How obediently you have behaved yourſelves in relation to this Inſtitution of our Lord, and what Regard you have paid to the moving Invitations of your Holy Mother, is beſt known to God and your own Conſciences. It is my Duty to excite you to Repentance for all the Neglects and Profanations of this Holy Ordinance; and ſo to inſtruct you in the Nature of it, that you may receive it to the Comfort and Salvation of your Soul in this your laſt Sickneſs.

Now, for your better Information in this Point, I ſhall preſent you with theſe Three Things:

Firſt, The Expediency of receiving the Sacrament in your Sickneſs.

2dly, The Preparation that you are to make before the receiving of it.

3dly. The Benefit which you ſhall reap by it.

Firſt,

First, I am to consider the Expediency of receiving the Sacrament in your Sickness. That it is your Duty to come to the *Lord's Supper* at your Parish Church in the Time of your Health, is a Truth beyond all Manner of Exception; and that the *Church of England* has thought it proper for sick Persons to communicate, is evident from the Office which she has appointed for that Purpose. By this her pious Care and Injunction she has not only conformed to the Usage and Practice of Antiquity, but consulted the Interest and Happiness of all her Members: For if the receiving the Sacrament be the best Action that a Man is capable of performing throughout the whole Course of his Life, certainly the Neglect of it in the Time of Sickness must be very scandalous to our Christian Profession, and hurtful and destructive to the Souls of Men. For who would not act with the greatest Prudence and Circumspection, when he is reduced to the last Extremity, and spend the short remainder of his Life in those Exercises which are most perfect, spiritual, and refreshing? Who, before his Departure hence, would not willingly *wash* his polluted *Soul in the Blood of the* Immaculate *Lamb*, and endeavour to *present her holy, undefiled, without Spot or Wrinkle* in the Kingdom of his God? It his highly probable that this may be the finishing Pledge we are to give of our firm Adherence to the Church, and the last Opportunity we shall enjoy upon Earth of Feasting at the Table of our Lord: And who can be so barbarous as to starve his Soul of her spiritual Sustenance? Who so uncharitable, as to deny her the Means of *Union* and *Communion*

nion with Chriſt? I ſhould think that every Man muſt have good Reſolutions and pious Meditations upon his Death-Bed, and ſhould wiſh himſelf in a Capacity to perform every one of his Saviour's Commands with the greateſt Nicety and Exactneſs: And without doubt, this is the fitteſt Time to ſtrengthen theſe good Thoughts and Reſolutions, and to *lay hold of the Promiſe of Eternal Life*, by a ſincere and effectual Application of the *Body and Blood of Chriſt* to his famiſhed Soul.

Mat. 26. 29. It was our Saviour's ſaying at the Inſtitution of the Sacramental *Supper*, that he would *drink no more of the Fruit of the Vine, until that day he ſhould drink it new in his Father's Kingdom*: And your Circumſtances ſeem ſo far to reſemble *his*, that now you draw apace to your End, and your laſt Agonies are ready to ſeize upon you, and if you don't *communicate* in your preſent Sickneſs, you may be deprived of all Opportunities of doing it for the future.

2dly, I am to inform you what Preparation you are to make in your Sickneſs, before you receive the Sacrament.

Sickneſs in general is apt to give a new Turn to the Thoughts, and make deep and holy Impreſſions upon the Mind; and the Rules already laid down for a Sick Man to walk by, and the Duties preſcribed him to practice, are all of them preparatory to the Sacrament. He that has Faith towards God, and Charity towards his Neighbour; a penitent Senſe of his former Sins, and a ſtedfaſt Reſolution to amend his Life for the future, will, thro' the Mercy of God and the Merits of his Saviour, be received

as

as a *worthy Communicant*, and be courteously entertained at the Table of his Lord.

Now it was the only Design of these Papers to excite Sick Persons in a more particular Manner to *Piety* and *Devotion*, to *Self-Examination* and *Repentance*, to *Restitution* and *Forgiveness*; which being the best Qualifications for Death, must be also the best Preparation for the Sacrament, which is the only Provision for dying well.

There is one Thing more that I have to add upon this Head, which is, to entreat you to give timely Notice to your Minister of your Intentions to receive the Sacrament; and to advise with him about the most proper Season for it, and then to call in such a Number of your Neighbours, as are requisite to make up a Communion, and so with penitent Hearts and joyful Lips, *draw near, and Take the Holy Sacrament to your Comfort.*

3*dly*, I am to represent to you that are Sick, the Advantages you reap by the Sacrament: These are always very Signal, and the Reason why you stand in Need of frequent Communion, is to renew your broken Vows, and to gain fresh Supplies of Grace to support your frail and sinful Natures. It is to be supposed that you who are here excited to communicate, are just upon the Brink of another World, and ready to enter upon an invisible State, and it is to be hoped that you will not commit any grievous and enormous Crime before your Departure: And then what an inestimable Privilege is it to have your Absolution pronounced on Earth, and your Pardon sealed in Heaven before you

go hence, and are no more ſeen? What an Happineſs is it to die faithful Members of Chriſt's Church, in whoſe boſom you always lived, and in whoſe Communion you expect to be ſaved? What Terror and Amazement can the Expectation of Death and Judgment produce in your Minds, when you have ſo effectually ſecured yourſelves by Virtue of the Sacrament, and have ſo comfortable a Proſpect of Pardon from the late and ſeaſonable Application of Chriſt's Merits to your Soul? The Son of God is the great Captain of your Salvation, who has fought and conquer'd to enrich you with the Spoils of his Victory, and *died and roſe again* for your Juſtification and Happineſs. He hath prepared the Banquet, and invited the Gueſts: He hath commiſſioned his *Servants to go into the Streets* and *High-ways* and *to compel them to come in*, and hath in his own Perſon called upon *all that are weary and heavy-laden* to lay down the Burthen of their Sins, and to receive Refreſhment from his ſtrengthening Hand: It is to be hoped, that you have embraced the Propoſals, and accepted the Invitation, and are in a readineſs *to go forth and meet the Bridegroom* in your Wedding-garments: It is to be hoped that your Souls are endued with all Heavenly Qualifications, and that in this, which may be ſuppoſed to be your laſt Sickneſs, all things will ſo happily concur, that you may *be meet* and worthy *Partakers of the Body and Blood* of your Saviour. If ſo, your great and weighty Concern is finiſhed, and you have nothing elſe to do but to bleſs your Children, and take leave of your Friends; to bear your laſt Agonies with Patience and Contentment, and

and pray for a Releaſe from your bodily Pains as ſoon as it ſhall ſuit with the Divine Wiſdom to grant it.

HYMN.

COme, my Soul, and entertain thy Thoughts with the Love of thy Saviour.

Come, view thy Crucified Redeemer, and apply the Merits of his Croſs to thine own Infirmities.

Eat the ſpiritual *Manna, the Food of Angels*, and rejoice with God at his Table.

Diſcloſe thy Grief to thy Saviour, and bath thy Wounds in the Streams of his innocent Blood.

O thou Divine Author and Finiſher of my Faith, thou Fountain of Life, and Rock of my Salvation;

How am I enamoured with thy mercy! How am I aſtoniſhed at thy Condeſcenſion!

Lord, what is Man, that thou art mindful of him; or the Son of Man, that thou ſo regardeſt him? (Pſal. 8. 4.)

What *am I and my Father's Houſe*, and what is all the Poſterity of *Adam?*

Nothing, O God, but *ſinful Duſt and Aſhes*, and yet we are the Objects of thy *Love.*

Thy Love is reached out to us in the Sacrament, and Heaven is conveyed under the Symbols of Bread and Wine.

O! make me a worthy Partaker of theſe Holy Myſteries, and entertain me courteouſly at thy Table.

I know that *he which eateth and drinketh unwor-*

unworthily, eateth and drinketh his own Damnation. (1 Cor. 11. 29.)

Therefore let me *be cloathed in the Wedding-garment*, and received as a welcome Gueſt at the *Marriage of the Lamb*.

Let the inward Man be purified from Sin, and my Soul ſhine with *Faith*, *Hope*, and *Charity*.

Then ſhall my Heart be tranſported with Love and Joy, and my Thirſt be quenched at the Fountain of Life.

Then ſhall inward Raptures refreſh my Conſcience and my Mind ſhall dwell on the Sweetneſs of Jeſus.

PRAYER.

I do not preſume to come to thy Table, O Merciful Lord, truſting in my own Righteouſneſs, but in thy manifold and great Mercies.

Com. Serv. I am not worthy ſo much as to gather up the Crumbs under thy Table: But thou art the ſame Lord, whoſe Property is always to have Mercy; Grant me therefore, moſt Gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that my ſinful Body may be made clean by his Body, and my Soul waſhed through his moſt precious Blood, and that I may evermore dwell in him, and he in me. *Amen.*

END OF THE THIRD BOOK.

A COMPANION FOR A SICK BED:

OR, A

PREPARATION *for* DEATH.

BOOK IV.

Of DEATH, and the Conſequences of it.

CHAP. I.

Of Sickneſs unto Death.

WHEN Men are in their full Vigour and Proſperity they hearken with ſome Regret to our Lectures of Mortality: But as ſoon as their beloved Life begins to be in danger, they lend a more

attentive Ear to wholeſome Advice, and are willing to embrace any Propoſals for the good of their Souls: For however Conſcience may be bribed in the Time of Health, and the Rebukes and Clamours of it ſtifled by the Mirth and Pleaſure of this World; yet the moſt obdurate and profligate Sinners are generally ſoftened by Sickneſs, and awed into Conſideration by the frightful Looks of Death.

And indeed it is high Time to be devout and ſerious, when we are come to the finiſhing Scene of Human Life, and all Things are prepared for our *Exit*. Our Chamber ſeems to have a melancholy Aſpect, and our Bed is hung round with Mourning and Heavineſs. Deſpair and Confuſion ſit on the Brows of our Attendants, and Sorrow appears in the Eyes of every Viſitant. Diſeaſes make their ſure Approaches to our Hearts, and Death is ready to ſtop our Breath, and prey upon our Vitals.

Conſider therefore, O vain Man, that thou art juſt upon the Brink of another World, and ready to launch into the vaſt Ocean of Eternity. Thou art going to take a Journey into a diſtant and foreign Country, and art obliged to travel naked and ſolitary, without any Guide to direct, or any Companion to attend thee. All the paſſionate Wiſhes of thy Friends, the fond Careſſes of thy Wife, and the innocent Tears of thy Children, cannot detain thy Soul any longer, or defer thy Execution for one Moment.

Neither ſhalt thou be able to convey thine Inheritance, or carry thy Subſtance into another World: *But as thou cameſt forth out of thy Mother's Womb, naked ſhalt thou return to go as thou cameſt,*

Eccl. 5. 15.

and

and ſhalt take nothing of thy Labour, which thou mayeſt carry away in thy Hand. Thou ſhalt be robbed of all thy ſplendid and gaudy Titles, and ſtript of thy numerous Retinue and Attendance. *Riches* ſhall be able to *profit thee nothing*, and Friends and Acquaintance muſt be left behind thee. Thou muſt bid a final Adieu to all the Pleaſures of Human Life, and canſt never expect to be reſtored to thy worldly Poſſeſſions any more. Thy Ears ſhall no longer be charmed with the Voices of *Men Singers* and *Women Singers*, nor thy Entertainments graced with a Concert of *Muſical Inſtruments*. Thy Feet ſhall no longer travel over thoſe Grounds which thy Anceſtors have left thee; nor thy Eyes ſurvey thoſe magnificent Structures which thy Hands have erected. *For as the Cloud is conſumed, and vaniſheth away; ſo he that goeth down to the Grave, ſhall come up no more: He ſhall return no more to his Houſe, neither ſhall his Place know him any more.* Eccl. 2. 8. Job 7. 9. 10.

But be not concerned at all this, O Man: For thou ſhalt carry thy Faith and Virtues along with thee. Thy good Deeds ſhall uſher thee into Heaven, and the Incenſe of thy Prayers ſhall aſcend to the Regions of Bliſs, and prepare thee a Manſion in the Kingdom of thy Saviour.

That thou mayeſt have the better Encouragement to wade valiantly thro' this laſt Scene of Miſery, I would entreat thee to conſider theſe three Things:

Firſt, The Place from whence thou art going.

2*dly*. The Miſeries thou wilt leave behind thee.

3*dly*. The State of Glory which thou art going to poſſeſs

Firſt, I would have thee conſider the Place from whence thou art going: And this is nothing elſe but a troubleſome, ill-natured, and vexatious World; a *World*, which is full of Noiſe and Diſturbance, of Hurry and Confuſion, of Riot and Murther: And what Pleaſure can there be in *that* which Fools only covet, and wiſe Men would gladly part with. Were Earthly Enjoyments worth thy Care, it would be ſomething to ſigh and repine at the Loſs of them. But ſince they are tranſient, fading and unſatisfactory, what Man in his Wits would be intent upon Vanity, and vexed for a Bubble? A dying Perſon may run over his paſt Life, and conſider how many Years he has ſpent amongſt Knaves and Oppreſſors; and it will be no ſmall Comfort to him to think that he is now going to leave this *Den of Thieves*, and ready to ſhake Hands with ſuch diſagreeable Company. A little Experience and Obſervation will ſoon convince any Man of Traffic and Buſineſs, to what a prodigious Height of Falſhood and Perfidiouſneſs the World is arrived, and what Trickings and Diſappointments we generally meet with from thoſe whom the Ties of Friendſhip and the Nearneſs of Blood induced us to entertain better Hopes of. The Pretences to Love and Amity are as plauſible and current as ever they were; and ſmiling Countenances and fair Speeches are to be met with in every Street: But Faith and Sincerity ſeem to *ceaſe from among the Children of Men*;

Men; and Honeſty and Plain-dealing to be baniſhed from Human Society: Craft and Fraud ſupply their Places; and an Over-reaching or Undermining Temper paſſes upon the World for conſummate Wiſdom. Religion itſelf is a Cloak for Villainy; and the Pretenſions of a *familiar Friend* are oftentimes more fatal than the Attacks of *an open Enemy*. *For every Brother will utterly ſupplant, and every Neighbour will walk with Slanders, and they will deceive every one his Neighbour, and will not ſpeak the Truth: They have taught their Tongues to ſpeak Lies, and weary themſelves to commit Iniquity.* Jer. 9. 4. 5.

And now don't you think that it is an Happineſs for an honeſt Man to be freed from the troubleſome Inconveniencies of this wicked World, and tranſplanted to a *better Country*? Within the Space of a few Hours or Moments, he expects a joyful Releaſe from his Bodily Pain, and to have his *Eyes* no more offended with beholding Vanity, his *Ears* no more cloyed with hearing Falſhood and Lies, nor his *Righteous Soul vexed from Day to Day with the filthy Converſation of the Ungodly*.

2*dly*, Another Argument to fortify us againſt Death, is, that it frees us from all the Miſeries of Life. It would be too tedious for me to make a Catalogue of what the Sons of Men are born to ſuffer; and what Troubles we do all of us, ſome time or other, wade thro' before our End: It is ſufficient for my preſent Purpoſe to remark, that the Dead are freed from all theſe Diſaſters, and are placed beyond a Poſſibility of Danger for the future. O happy Dead! to be no longer Spec- Vide Book I. Ch. 4.

tators of the Calamities and Deſolations of your Native Country! To hear no more of *Wars* and *Rumours of Wars*, of *Nations riſing up* in Arms *againſt Nation*, and one Kingdom's ſwallowing up another! O happy Dead! To be no more perplexed with the Occurrences of *Church and State*, nor any Ways diſturbed with the unfortunate Miſcarriages of your Children and Relations.

Ye are freed from the Concerns and Incumbrances of this World, and ſeaſonably removed from the Evils to come! and leave us, who ſurvive you, to ſweat and toil *in this Valley of Tears*, and to ſtruggle with the Frailties of Nature and the Calamities of Life.

3*dly*, The laſt Encouragement to encounter boldly with Death, is the State of Glory which you ſhall inherit hereafter. How great this is, and wherein the Nature of it conſiſts, can never be fully deſcribed by the Pen of Mortal Man; and what I have to ſay upon this Subject, ſhall be deferred to the laſt Chapter of this Treatiſe. In the mean while, let it ſuffice to conſider, that you can't be Partakers of this Happineſs till after your Death; and this bare Conſideration is Argument enough to undergo all the Pains and Agonies of Dying. For what Difficulties do Men run through for the ſake of a little worldly Applauſe? And what Pains do they take for the procuring of Wealth? How do they expoſe their Lives for the Defence of their *Country*, and ſpend their Blood in the Service of their *Prince*? And can we Chriſtians think, that our God is not able *to promote us to Honour*, nor willing to gratify his People in proportion to their Services? What ſhall world-

worldly Ambition have the command of our *Lives and Fortunes*, and ſome ſlender Reward or titular Diſtinction puſh us upon the moſt hazardous Enterprizes; and ſhall a *Crown of Glory* be reckoned contemptible, and the Joys of Eternity not worth the dying for? For ſhame, my Brethren, recover your Courage, and act up to the Principles of your Holy Religion. Look up to the *Noble Army of Martyrs*, and ſet before your Eyes the Fortitude and Bravery of all your illuſtrious Predeceſſors: And ſince the ſame *Promiſes* are made *to you and your Children*, and the Veracity and Juſtice of God ſtand equally engaged for the Performance of them, let the enlivening Hopes of Immortality bear down the Terrors and Menaces of Death, and the *great* and *exceeding Recompence of Reward* carry you triumphantly through all Difficulties.

HYMN.

MINE Eye is dim by Reaſon of Sorrow; and all my Members are as a Shadow. (Job 17. 7.)

My Face is foul with weeping, and on my Eyelids is the Shadow of Death, (Ver 16. 16.)

My Skin is black upon me, and my Bones are burnt up with Heat. (Ch. 30. 30.)

My Breath is corrupt, my Days are extinct, the Grave is ready for me. (Ch. 17. 1.)

My Harp alſo is turned to Mourning, and my Organ into the Voice of them that weep. (Ch. 30. 31.)

Fear-

Fearfulneſs and Trembling are come upon me, and an horrible Dread hath overwhelmed me. (Pſal. 55. 5.)

For I know, O Lord, *that thou wilt bring me to Death, and to the Houſe appointed for all living.* (Job 23. 30.)

I know, that *my Pomp ſhall be brought down to the Grave, and my Strength and Beauty* vaniſh *like a Shadow.*

My Duſt ſhall return to the Earth as it was, and my Spirit return to God who gave it. (Eccl. 12. 7.)

I have ſaid to Corruption, thou art my Father; and to the Worm, thou art my Mother and Siſter. (Job 17. 14.)

For my Diſeaſe has baffled the Skill of *Phyſicians*, and my Pains receive no Redreſs from their *Preſcriptions.*

The *Cordials* which refreſh me, are of a Spiritual Nature, and my only Help is from the *Phyſician of Souls.*

O Lord, ſtand not thou far off, and hide not thy Face in the needful Time of Trouble.

Hear my Prayer, and with thine Ears conſider my Calling, hold not thy Peace at my Tears. (Pſ. 39. 13.)

Into thy Hands I commend my Spirit: For thou haſt redeemed me, O Lord my God of Truth. (Pſ. 31. 6.)

PRAYER.

PRAYER.

O Almighty God, with whom do live the Spirits of juſt Men made perfect, after they are delivered from their Earthly Priſon; I meekly beſeech thee to look upon my poor Soul, which in a ſhort Time muſt leave this mortal Body. Waſh it, I pray thee, in the Blood of that Immaculate Lamb which was ſlain to take away the Sins of the World; that whatſoever Defilements it may have contracted in the midſt of this miſerable and naughty World, through the Luſts of the Fleſh or the Wiles of Satan, being purged and done away, it may be preſented Pure and without Spot before thee: And teach thoſe who ſurvive, in theſe and other like daily Spectacles of Mortality, to ſee how frail and uncertain their own Condition is; and ſo to number their Days, that they may ſeriouſly apply their Hearts to that Holy and Heavenly Wiſdom, whilſt they live here, which may in the End bring them to Life everlaſting, through the Merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

Viſitat. of the Sick.

CHAP.

CHAP. II.

Of Sudden Death.

FOR fear of *Sudden Death*, which we pray againſt in our *Litany*, and which we ſee daily happens to ſome of our Friends; I would adviſe you all to practice the foregoing Directions in the Time of your Health and Vigour. It is your great Duty upon Earth, *to make your Calling and Election ſure in Chriſt Jeſus*, that you may not be hurried out of the World in a ſurpriſe; but be prepared *to meet the Bridegroom* upon any haſty and unuſual Summons. *Happy* is he whom his great Maſter ſhall find in ſuch a diligent and vigilant Poſture: If he comes at *Midnight*, or *Cock-crowing*, or any other unexpected Seaſon, this Man's *Lamps are burning*, and *his Loins are girded*, and all things are furniſhed out for his long Journey.

There is none of you knows upon how ſhort a Warning, and by what unexpected Accidents he *ſhall go down to the Chambers of Death*; and therefore I can't think it improper to adviſe you all in the Time of your Health to do three Things for your own Security, *viz.*

Firſt. To conſider the Riſque which you daily run of being ſnatched away ſuddenly.

2*dly*. To live every Day with ſuch Caution and Circumſpection, as if it were to be your laſt.

3*dly*,

3*dly*. Not to lay any deep Schemes, or project great Deſigns for Earthly Felicity.

Firſt, I would have you ſeriouſly conſider the great Riſque, which you daily run of being ſnatched ſuddenly out of this World.

Tho' ſome Conditions of Life are more viſibly expoſed to Danger than Others, yet we may conclude them all to be very ſlippery, pernicious and uncertain. For notwithſtanding the many boaſted Receipts for the Preſervation of Health, and the Aſſurances which Quacks and Empiricks may give us of a pleaſant old Age, yet we find the World as Frail and Mortal as ever, and Death ſhooting her random Shots into ſuch Places, and amongſt ſuch Perſons, as did the leaſt expect them. There is a ſecret Hand of Providence which moves the Affairs of this lower World, and has commiſſioned *Chance* and *Fortune* to bring about ſurpriſing Turns and Revolutions, and to put it oftentimes beyond the Power of *Strength* and *Wiſdom* to perpetuate their Beings, and ſecure themſelves in their preſent Poſt: Life itſelf can be compared to nothing more fitly than a State of Warfare; and every Creature ſeems to be placed before the Mouth of a Cannon, and has Cauſe to dread the Fire from Above, and the Mines from Below. When there is a cry of Peace, there may be the greateſt Suſpicion of Danger; and when our Hearts ſeem to make the faireſt Promiſes, and our Conſtitution is prepared for the ſharpeſt Rencounters, Deſtruction may *lurk in ſecret Places*, or open Violence may unexpectedly Diſpatch us.

2*dly*, I would adviſe you to live every Day with the ſame Caution and Circumſpection, as if it were your laſt. I am ſure that in the Management of the Things of this World, you are ready to take all Opportunities to advance your Intereſt; and 'tis ſtrangely ſurpriſing that the Concerns of Heaven ſhould have ſuch a little Part of your ſerious Thoughts. 'Tis which of you can riſe up early, *and ſit up late, and eat the Bread of Carefulneſs*, to gain a *Name*, or purchaſe an *Eſtate:* 'Tis which of you can be moſt intent upon Traffic and Commerce, and crafty in *buying and ſelling, and getting of Gain:* Yet how negligent and dilatory are the generality of you in your Proviſions for Eternity, and what ſlow advances do you make in your Journey towards Heaven? What! my beloved Brethren, can you ſuppoſe that the Felicities of another World are not infinitely beyond the fading and momentary Poſſeſſions of this? Can you ſuppoſe that the *Regions of Joy* are not preferable to this *Valley of Tears?* Or that the *Milk and Honey* of the *promiſed Land* is not more Delicious than the courſe Entertainment of a *dry and barren Wilderneſs? O fooliſh People and unwiſe*, to be enamoured with Slavery, and wedded to Deſtruction! If you would but conſider thoſe weighty Concerns that lie at Stake, and the *Crown of Glory* you *run* for; you would *be temperate in all Things to obtain the Victory*, and take Care at *leaſt in this your Day, of the Things that belong to your Peace*, leſt hereafter they ſhould be for ever *hidden from your Eyes*. Who can tell but Death may ſpeedily come and ſurpriſe you, and a juſt God may demand an Account of your Stewardſhip, without

out allowing you any Time to ſettle and compoſe your Affairs? Now after Death you know there is no Atonement to be made for your Sins, and in the Grave there is no Act of Humiliation and Repentance to be performed. Time is a Thing which can never be recalled, and Futurity is what you can lay no Claim to. The preſent Minute only is in your Power, and upon the well-management of it an Eternity of Happineſs depends. Inſtead therefore of comforting yourſelves with vain and wanton Mirth, and crying out with the looſe *Philoſophers, Let us eat and drink, for to-morrow we die;* you had need ſpend the Reſidue of your Days in Faſting and Humiliation, and by a wiſe and zealous Exerciſe of Piety and Devotion make a certain Proviſion for a ſudden Change. Wherefore *make no Tarrying to turn unto the Lord, and put not off from Day to Day: For ſuddenly ſhall the Wrath of the Lord come forth, and in your Security ye ſhall be deſtroyed, and periſh in the Day of Vengeance.* Ecclus. 5. 7.

3*dly*, The Suddenneſs of Death may teach you not to lay any deep Schemes, or project any great Deſigns for earthly Felicity. For ſuch Deſigns and Contrivances ſhew where your Thoughts and Affections are ſettled, and give this World too great an Aſcendant over your Minds. The *Glutton* in the *Goſpel*, thought himſelf ſecure enough of a long Life, and accordingly made *Proviſion for many Years, and ſaid to his Soul, take thine Eaſe, eat, drink, and be merry;* but our Saviour brands him with the Name of a *Fool*, for his Preſumption, and tells him, that within the Space of a *Night*, his Soul ſhould be required at Luke 12. 13.

his Hands. And then, good God! what a diſmal Reckoning muſt enſue? How muſt his Damnation be aggravated upon the Score of his carnal Security? and how muſt his Judge be enraged for the Abuſe of his Bounty, and the Preſumption on his Favours?

If you would not inherit the *Glutton's* Puniſhment, ſee that you avoid his Crime. *Set not your Hearts upon your Goods, and ſay not, you have enough for your Lives.* Be not over-ſolicitous about building of Houſes, or purchaſing of Lands; about engroſſing Preferments to your ownſelves, or procuring rich Matches for your Children: For you *ſhall ſpeedily go into the Land of Forgetfulneſs, and none of your Pomp and Glory ſhall follow you.*

H Y M N.

WHEN I conſider the Weakneſs of my Frame, and remember that my Conſtitution is but Duſt;

I am amazed at that inviſible Hand of *Providence* which keeps the Parts of my Body together.

I know that my Exiſtence is from God, and that I cannot live one Moment without a *Miracle.*

Yet how many Years has my Life been preſerved, and through what aſtoniſhing Danger has *Providence* led me?

What a prodigious Slaughter has been round about me, and how many of my *Friends* have gone before me?

How has Death come haſtily upon them, and ſent them quick down to the Grave? (Pſ. 55. 26.)

How

How often has the *Earth opened her Mouth, and ſwallowed down* whole Continents at once?

What Havock have *Peſtilence* and *Famine* produced, and how many Thouſands have been the Victims of War?

Conſider *thoſe that go down to the Sea in Ships and occupy their Buſineſs in great Waters.*

How ſuddenly does the *Stormy Wind* daſh their Expectation, and ſend their trembling Souls to the Deep?

Yet notwithſtanding thoſe Judgments upon others, and the ſudden Shocks of unexpected Fate;

I am ſtill in the *Land of the Living*, and my Soul is refreſhed with the Sweetneſs of Providence.

O, Let me conſider that my Stay cannot be long, and my Change may be ſudden and ſurprizing.

It is in the Power of God to call me at his Pleaſure, and it is my Duty to follow with Gladneſs.

My Life is at beſt but frail and Momentary, and another's Fate may admoniſh me of my own.

Upon Earth I have no fixed and ſettled Manſion, but am travelling apace to a foreign Country.

Oh! let me paſs every Stage of the Road with chearfulneſs, and not be hurried or diſtracted in my Journey.

Direct my Feet in the right Way, and crown my Labours with an happy End.

P R A Y E R

O Bleſſed Lord, the Keeper of Iſrael, who neither ſlumbereſt nor ſleepeſt, be pleaſed in thy Mercy to watch over me and guide me all the Days of this mortal Life. Keep me by thy Grace, from all Works of Darkneſs, and defend me by thy Power from all Dangers. *From Sudden Death, good Lord deliver me,* and make me ever mindful of that Time when I ſhall lye down in the Duſt: And becauſe I know not the Day nor Hour of my Maſter's coming, grant me Grace that I may be always ready, and that I may never live in ſuch a State that I ſhall fear to die in: But whether I live, I may live to the Lord, or whether I die, I may die unto the Lord; ſo that living or dying I may be thine, thro' Jeſus Chriſt. *Amen.*

Whole Duty of Man.

CHAP.

CHAP. III.

Of making a good End.

DEATH, (tho' entailed upon all Mankind) is to be undergone but once; and then we that are living, know no more of it, than what can be gathered from the Groans and Struggles of the departing Soul, and the ghaſtly Looks and diſtorted Viſage of a dying Man. This makes Death look very terrible to all Spectators, and is a melancholy Scene to ſuch as have an Intereſt in the Perſon departing: But we have Reaſon to think that God does not forſake him in his laſt Agonies, but ſweetens the Bitterneſs of his Soul with Spiritual Refreſhments, and gives him a ſufficient Degree of Strength to make good his Ground, and ſecure his Faith in his laſt Combat.

It is our Duty that are alive, to make certain Proviſion for our latter End, and to lay up ſuch a Stock of Virtue as may be able to ſecure us in the Time of Danger. 'Tis not our Riches, our Learning, our Beauty, our Strength or Greatneſs, that can aſſuage our bodily Pains or frighten the *King of Terrors*; but 'tis the Supports of Religion that make the Miſeries of Life become tolerable; and 'tis the Greatneſs of our Faith and Hope that can take out the Sting of Death, and deſpoil the Grave of her Victory. Wherefore it is our main Concern to make a wiſe Proviſion for Death by the Virtues and Graces of a good Life: And that we may do this with all poſſible Care and Circumſpection, and depart hence

with all the Comfort and Satisfaction imaginable, I think it neceſſary to enlarge a little upon theſe two Particulars:

Firſt. The Nature of dying well.
2dly. The Comfort and Satisfaction of ſuch a Death.

Firſt, I am to conſider the Nature of dying well, which according to St. *John's* Expreſſion, is *to die in the Lord*; and this comprehends under it three Things.

Firſt, To die in the Belief of all the Articles of the Chriſtian Faith; *which Faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly.* This Faith is delivered to us in the *Apoſtle's Creed*, and is more fully explained in the *Nicene* and *Athanaſian Creeds*: All which are uſed in the Public Service of the *Church*; and it is our Duty to conſent to the Doctrines contained in them, that our Faith may be ſound and orthodox, and our Souls duly qualified for Heaven.

2dly, *To die in the Lord*, is to die in the Communion of the Chriſtian Church, without whoſe Pale there is no ordinary Means of Salvation. The *Church* is the *Body of Chriſt*; and we that are regularly baptized, are Members of this *Body*, and are ſpiritually united to the *Head*, which is Chriſt. Whenever we voluntarily cut ourſelves off from the *Church* by *Schiſm*, or ſuffer ourſelves to be juſtly cut off by *Excommunication*, we are effectually ſeparated from Chriſt, and can have no Benefit of the Chriſtian Life. We are dead Limbs

that

that have no ſpiritual *Communication* with the Head, and till ſuch Time as we return to the Church, and graft ourſelves into the Body of Chriſt again, and by Repentance and Humiliation make Satisfaction to our offended God, we cannot be ſaid *to die in the Lord*, or to have any comfortable and well-grounded Hopes of Salvation.

3*dly*, To *die in the Lord*, is to die in the Practice of Chriſtianity; to *die* a true and faithful Servant of the Holy Jeſus, and to be found painful and laborious in our Duty, when our Maſter calls for an Account of our *Stewardſhip*. What your Duty is throughout the whole Courſe of your Life, and what may be more particularly required of you in the Time of Sickneſs, is largely ſet out in the ſecond and third *Books* of this *Treatiſe*, and I hope you have ſo well digeſted and practiſed thoſe Inſtructions, that you have nothing elſe to do but to die with the Aſſurance of a good Conſcience, and to be *gathered to your Fathers in Peace*. And this brings me

2*dly*, To ſhew the Comfort and Satisfaction of making a good End. What Bleſſings you ſhall enjoy after your Diſſolution, ſhall be more fully repreſented in the following Chapters. My deſign at preſent is to give you a ſhort Repreſentation of that Pleaſure and Joy which the pious Man receives in all thoſe Scenes of Miſery, that are antecedent to his Death. And here 'tis obſervable that his Conſcience is quiet and calm in the Midſt of the Hurry and Diſtraction of a tortur'd Body; not any ways perplex'd with the fearful Remembrance of former Sins, nor frighted with the diſmal Apprehenſions of a future

ture Judgment; But on the Contrary, the Reflection upon his paſt Actions fills his Mind with the moſt raviſhing Hopes of approaching Happineſs; and the Thoughts that his Pains ſhall have an End, and his Joys ſhall have none, make him eager for his Diſſolution, and *pray to be with Chriſt which is far better.* He has experienced this World to be no Place of Happineſs; and therefore he is willing to leave it. He knows that the Merits of his Saviour have ſatisfied for his Sins, and his own ſincere Endeavours have procured the Favour of his God; and therefore he is willing to reſign his Breath, *and enter into the Joy of his Lord.* O Bleſſed Soul who haſt *fought the good Fight, and finiſhed thy Courſe, and kept the Faith* unſpotted *to the End!* O Bleſſed Soul, who haſt *lived well*, that thou mayeſt *die Happily*; and *ſuffered* with Patience, that thou mighteſt *Reign* in Triumph! O bleſſed Soul who haſt contemned the Gaieties of this wanton World, and ſweetned thy Confinement on Earth by the pious Contemplations of Paradiſe! *We Fools accounted* thy religious Courſe of *Life, Madneſs*, and *thy End to be without Honour.* We *Fools*, (who have no farther Proſpect of Happineſs than what is obvious to our Senſes, neither any other Notion of Life than *to eat, drink, and be merry,*) *took thy Departure hence for Miſery*, and *thy going from us to be utter Deſtruction.* *But behold*, to the Confuſion of our Ignorance, *thou art numbered with the Children of God, and thy Hopes are full of Immortality.* The Conſideration of what is paſt, and the expectation of what is to come, make thee cheerfully *paſs through the Valley of Death*, and manfully reſiſt the Entice-

2 Tim. 4. 7.

Wiſd. 4. 5.

C. 3. 2. 3.

C. 5. 5.

C. 13. 4.

ments

ments and Flatteries of Earth, and with a Sort of Eaſe and Pleaſure ſtep into the Regions of the inviſible World.

H Y M N.

THO' the Righteous be prevented with Death, yet his Body ſhall be at reſt, and his Works ſhall follow him. (Wiſd. 4. 7.)

With his Seed ſhall continually remain a good Inheritance, and his Children are within the Covenant. (Ecclus. 44. 11.)

His ſurviving Relations ſhall commemorate his Virtue, and the Generations to come *ſhall call him Bleſſed.*

Wherefore truſt in the Lord for ever: For in the Lord Jehovah is everlaſting Strength. (Iſ. 16. 4.)

With your Souls deſire him in the Night of Sickneſs; yea, with your Spirit within you ſeek him early. (Ver. 9.)

Fear not the Sentence of Death; Remember them that have been before thee, and them that come after: For this is the Sentence of the Lord over all Fleſh. (Ecclus. 41. 3.)

There is no Inquiſition in the Grave, whether thou haſt lived ten, or an hundred, or a thouſand Years. (Ver. 4.)

For if thou haſt lived a few Days well, thou haſt ſatisfied thy God, and anſwered the End of thy Creation.

For honourable Age is not that which ſtandeth in Length of Time, nor that which is meaſured by Number of Years; (Wiſd. 4. 8.)

But Wiſdom is the grey Hair unto Men, and an unſpotted Life is old Age. (Ver. 9.)

By Means of her ſhalt thou obtain Immortality,

and

and leave behind thee an everlaſting Memorial to them that come after thee. (C. 8. 13.)

Whoſo is made perfect in a ſhort Time, fulfilleth a long Time: For what is wanting in Years, is made up in Piety. (C. 4. 19.)

The dying *Youth* that is ripe in Virtue, *condemneth the many Years and old Age of the Unrighteous.* (Ver 16.)

For his Soul pleaſeth the Lord: Therefore haſteth he to take him away from among the Wicked. (Ver. 14.)

PRAYER.

O *God, the Author of Grace, and Giver of all good Things*; be pleaſed to inſpire us that are *militant* here on Earth, with ſuch Courage and Reſolution, that we may continue thy faithful *Soldiers* and *Servants unto our Lives End.* Grant that we may *run our Race* with Patience, and finiſh our Courſe with Joy; that we may *fight the good Fight, and keep the Faith* unſpotted to the laſt! ſo that when we are *ready to be offered up unto Death*, and the Time of our Departure is at Hand, we may go out of this World with *ſure and certain Hopes* of enjoying that eternal Crown of *Righteouſneſs*, which God has prepared for thoſe that love him, through the Merits of his Son Chriſt Jeſus. *Amen.*

CHAP.

CHAP. IV.

Of a Future Judgment.

SINCE you are endued with Reaſon *to know Good and Evil*, and have the Liberty of Choice in the Purſuit and Refuſal thereof; it is highly agreeable to the Juſtice of God to make you anſwer for the ſpending of your Days, and to bring you to a ſtrict Account for your Behaviour and Actions in this Life. The Time and Manner of your giving *this Account*, is left to the Wiſdom and Diſcretion of your *Judge*; and he has been pleaſed to reveal ſo much of it to you in Holy Scripture, as may fortify your Minds under Affliction, and encourage your Progreſs in all Virtue and Holineſs. For *God is not ſlack concerning the Promiſes* which he made to his Church; but will in due ſeaſon reward the Devotion of the *Saint*, as well as puniſh the Profaneneſs of the *Sinner*. *For he hath appointed a Day* (ſays St. *Paul*) *in which he will judge the World in Righteouſneſs, by the Man whom he hath ordained*; that is, by his Bleſſed Son Chriſt Jeſus our Lord, as is more fully manifeſt from the ſame Apoſtle's Words to the *Corinthians*; *We muſt all appear before the Judgment-ſeat of Chriſt; that every one may receive the Things done in the Body, according to that he hath done, whether it be good or bad.*

Acts 17. 31.

2 Cor. 5. 10

From

From theſe two Paſſages of Scripture, we may eaſily gather the following Particulars:

Firſt. That there ſhall be a future Judgment; *God has appointed a Day in which he will judge the World.*

2*dly.* This Judgment ſhall be Univerſal; *we muſt all appear before the Judgment-Seat.*

3*dly.* Our Saviour *Chriſt* ſhall be the Perſon, who ſhall judge us.

4*thly.* The Sentence ſhall be paſſed in *Righteouſneſs*, or according to the Quality of Men's Actions, *whether they be good or bad.*

Firſt, I would have you conſider the Certainty of a Future Judgment; *God has appointed a Day*, in which *he will judge the Earth.* This World was never deſigned for a Place of Rewards and Puniſhments, but only for a School to diſcipline and train us up for Eternity. We ſee that Things are oftentimes promiſcuouſly diſtributed upon Earth; that Virtue is under a Cloud, and Vice is proſperous and ſucceſsful; Good Men are loaded with Poverty and Contempt, and Knaves and Villains *have the Riches and Honour of this World in their Poſſeſſion.*

Now we ſhould have Reaſon to miſtruſt the Goodneſs of God, and to think hard of his Juſtice, if there was no Difference to be put between Good and Evil, nor any future State of Rewards and Puniſhments. We might with the *Epicureans*, think him a lazy unactive Being, and not in the leaſt concerned with human Affairs, if we were not certified from *Reaſon* and *Religion*, that he will ſome Time or other vindicate his Honour, and reward the Fidelity of his Servants. Indeed he is oftentimes pleaſed not

to

to diſtinguiſh Men in this World by the Marks of his Favour or the Frowns of his Diſpleaſure: But this is no Argument that he will never do otherwiſe, but rather the quite contrary.

The *Tares* and the *Wheat* may grow together upon Earth, but the general *Harveſt* will come, when they ſhall be *ſeparated, and the Reapers* (which are the *Angels*) *ſhall gather the Wheat into Barns*, to preſerve it, *and bind the Tares into Bundles, to burn them.* Matt. 40, 41.

2*dly*, As this Judgment is *certain*, ſo it ſhall be *univerſal*; that is, it ſhall extend to all *Ages, Sexes, Degrees* and *Orders* of Men that ever were in the World; and ſhall take in all the particular Actions and minute Circumſtances of their ſeveral Lives. *I ſaw* (ſays St. *John*) *the Dead, ſmall and great, ſtand before God: And another Book was opened, which was the Book of Life: And the Dead were judged out of thoſe things which were written in the Books, according to their Works.* Rev. 20, 14.

For the better underſtanding of this Paſſage, we are to conſider, that God (who is every where preſent, and is converſant with all Affairs) is repreſented in Scripture as *noting things down in his Book*, and keeping them upon *Record* till the great and general *Aſſize* of the whole World; and then the *Book ſhall be opened*, the *Indictment* read, and all *Parties* cited to give an Account of their Behaviour. Thoſe ſly Hypocrites, who have impoſed upon the World by a *Form of Godlineſs*, and paſſed for *Saints* by their demure Looks and mortified Countenances, ſhall have their Maſks and Diſguiſes pull'd off, and their Crimes expoſed *before God and his*

his Angels. Every private and clandeſtine Action ſhall be publickly revealed, and the trembling Actor brought to give in his Anſwer, and make his Defence before an impartial Judge. It is vain and ridiculous to ſuppoſe, that as Men too commonly ſlip from Juſtice in this World, ſo they ſhall eſcape unpuniſhed *in that great and terrible Day of the Lord: For the Trumpet of the Arch-angel* ſhall ſtrike a Terror into guilty Conſciences, and the Preſence of an angry Judge ſhall confound the *Sons of Violence.* For

Wiſdom 4. 20. *when they caſt up the Accounts of their Wickedneſs, they ſhall come with Fear; and their own Iniquities* ſhall convince them to their Faces. In vain *ſhall*

Rev. 6. 15. 16. *the Kings of the Earth, and the rich Men, and the chief Captains, and the mighty Men, run to and fro* for Shelter and Refuge, and think by any Policy or Stratagem to ſkreen themſelves *from the Face of him that ſitteth upon the Throne:* 'Tis in vain for them to retire to the Dens and Caverns of the Earth, and to call *upon the Rocks to fall upon them, and the Hills to cover them.* For *all Things are naked and open to the Eyes* of an Omnipreſent and Omniſcient God, and he will *bring*

Eccl. 12. 14. *every Work into Judgment, with every Thing, whether it be good, or whether it be evil.* But

2*dly*, Our Saviour Chriſt Jeſus ſhall judge us. Altho' the Power of *Judging* be originally lodged in the whole Godhead, yet the Execution of this Power is transferred on the Perſon of the Son. *For the Father judgeth no Man, but*

John 5. 22. 23. *hath committed all Judgment to the Son; that all Men ſhould honour the Son,*

Son, even as they honour the Father. The *Son*, as *God*, has an equal Knowledge of our Actions with the Father, and ſo is equally capable of Judging us; as *Man*, he has a deep Senſe of the Weakneſs and Infirmities of our human Natures and therefore we hope that he will ſhew pity and Compaſſion towards us, and add the Candor and Mildneſs of an *Advocate* to the Terrors and Auſterities of a *Judge*.

The Manner of our Saviour's Judging the World is very pathetically deſcrib'd in the Holy Scriptures: St. *Matthew* tells us, that he *ſhall come in the Clouds of Heaven, with Power and great Glory*; and *St.* Paul, *That he ſhall deſcend from Heaven with a ſhout, with the Voice of the Arch-angel, and the Trump of God.* Then ſhall the *Elect be gathered together from the four Winds, and the dead in Chriſt ſhall riſe firſt, and they which are alive ſhall be caught up together with them into the Clouds, to meet the Lord in the Air.*

C. 24. 30, 31,

1 Theſ. 4, 16, 17.

From theſe Places of Scripture, and many other that might be produced, we may frame an Idea of our Saviour's coming to Judgment in this glorious Manner.

He ſhall ſet out from Heaven with all the Grandeur and Splendor of a King, and ſhall come down attended with Ten thouſand thouſand of his Angels. All the glorious *Spirits of juſt Men*, which once informed human Bodies, ſhall make up a Part of his Retinue, and wait upon his Royal Perſon. After his Deſcent, he will erect his Tribunal in the Air, and diſplay his Majeſty in its full Luſtre and Brightneſs. Then the *Arch-angel* ſhall *ſound the laſt Trump*, and give Notice to all the Sons of

Adam to make their Appearance: And accordingly, the Graves ſhall be burſt open, and *the dead Bodies ſhall ariſe.* Some ſhall come with Trembling and Confuſion before their offended Judge; and others with Joy and Exultation ſhall eagerly embrace their Heavenly Souls. After this Re-union, the *Books ſhall be opened*, and the Actions of every ſingle Perſon rehears'd; and then an impartial Sentence ſhall be paſſed upon all, and ſuitable Rewards and Puniſhments aſſigned to every one of them. And this brings me to my laſt Particular, *viz.*

4*thly*, That God will *judge the World in Righteouſneſs*, or according to the Quality of Men's Actions, *whether they be good or bad.* However Men may impoſe upon the Innocent, and eſcape Judgment in this World, they will certainly be detected, and receive according to their Deſerts in another: For then all Things will be ſet in a clear Light, and tranſacted with the greateſt Juſtice and Impartiality. No Weakneſs ſhall miſlead the *Judge*, nor any Intereſt betray the *Jury*; No Bribery or Corruption ſhall infect the *Court*, nor any Favour be ſhewed to hardened Malefactors. Thoſe haughty Sinners who have braved Juſtice, and been too *great and honourable* to be puniſhed by the *Laws of their Country*, ſhall be made a dreadful Spectacle *to Men and Angels*, and be conſigned over to the everlaſting Torments of Devils and Furies. Good God! what Amazement and Confuſion, ſhall then appear amongſt Whoremongers and Adulterers, amongſt Knaves and Oppreſſors; amongſt Hypocrites and Villains? For the *Ungodly ſhall not be able to ſtand in Judgment, nor the Sin-*

Pſ. 1. 5.

ners

ners in the Congregation of the Righteous. No, the Righteous ſhall have a better Portion and a milder Fate, than the Sons of Violence and Iniquity can pretend to. Thoſe modeſt and Humble Souls, who have ſighed and prayed in *ſecret*, ſhall appear in Triumph, and be *rewarded openly.* Thoſe renowned and mortified Souls, who have renounced the Glories of this World, and holden faſt their Chriſtian Profeſſion in the midſt of Perſecutions, ſhall have their Sufferings turned to Joy, and their Faith into Viſion: Their Saviour ſhall call them forth before his Tribunal, and make Encomiums on their Conſtancy and Patience, their Charity and Devotion. *Well done*, "ye zealous and "courageous Servants, who have been clothed "with the Armour of God, and fought in the "Chriſtian Cauſe againſt the Deſpiſers of *my* "*Croſs*, and the Enemies of *your Salvation*. *Well* "*done*, ye meek and humble Saints, who have "ſtudied my Honour more than your own "worldly Intereſt, and preferred my Father's "Favour to the Frowns and Threatnings of "ſinful Men. For theſe your eminent Ser-"vices your Reward ſhall be proportionable, "and the Crown of Glory which I have "prepared for you, ſhall be anſwerable to "your Care and Diligence in your Chriſtian "Profeſſion.

H Y M N.

BEHOLD the Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land deſolate, and to remove the Earth out of her Place. (Iſaiah 13, 9, 13.)

Then ſhall the Moon be confounded, and the Sun aſhamed; and the Stars of Heaven, and the Conſtellations thereof ſhall not give their Light. (Ch. 24, 23. Ch. 6, 15, 10.)

Yet *I know that my Redeemer liveth, and that he ſhall ſtand at the latter Day upon the Earth.* (Job 19. 25)

He will puniſh the world for their Evil, and deſtroy the Wicked for their Iniquity. (Iſa. 13. 11.)

He will cauſe the Arroganey of the Proud to ceaſe, and will lay low the Haughtineſs of the Terrible. (Ver. 11.)

He ſhall take to him his Jealouſy for compleat Armour, and Holineſs for an invincible Shield. (Wiſd. 5. 17, 9.)

He ſhall put on Righteouſneſs as a Breaſt-plate, and True Judgment inſtead of an Helmet. (Ver. 18.)

His ſevere Wrath ſhall he ſharpen for a Sword, and the World ſhall fight with him againſt the Unwiſe. (Ver. 20.)

Then ſhall the right-aiming Thunder-bolts go abroad; and from the Clouds, as from a well-drawn Bow, ſhall they fly to the Mark. (Ver. 21.)

And hail ſtones full of Wrath, ſhall he caſt; as out of a Stone-Bow; and the Water of the Sea ſhall rage, and the Floods ſhall cruelly drown them. (Ver. 22.)

Oh!

Oh! who ſhall be able to endure his Preſence? Who ſhall be ſufficient to cope with his Vengeance?

Mark the Innocent, and behold the Upright: For they alone are Maſters of Courage in this Day of Confuſion.

The Righteous ſhall live for evermore; their Reward is alſo with the Lord, and the Care of them is with the moſt High. (Wiſd. 5. 15.)

God ſhall ſay to the North, Give up; and to the South, Keep not back. (Iſ. 43. 6.)

Bring my Sons from far, and my Daughters from the Ends of the Earth. (Ver. 6.)

For they ſhall receive a glorious Kingdom, and a beautiful Crown; and my right Hand ſhall cover them, and my Arm ſhall protect them. (Wiſd. 5. 16.)

PRAYER.

O God, who haſt commanded me to be in a vigilant Poſture, and a perpetual State of Watchfulneſs, becauſe *I know not the Day nor the Hour when my Great Maſter will come* to Judgment; be pleaſed to ſhake off that Lethargy, and diſpel that Dulneſs which I am apt to be benumbed and poſſeſſed with. Let the Fate of the *fooliſh Virgins* perſuade me to keep *Oil in my Lamp*, and *Grace* in my *Heart*; and let the Complaint of our Lord againſt his drowſy *Diſciples*, put me upon the Duties of *Faſting*, *Watching* and *Prayer*. And becauſe, O God, the *Spirit* may be *ready*, but the *Fleſh weak*, let thy all-ſufficient Grace encourage the forward

forward Motions of the *One*, and check the lingering Infirmities of the *Other*; ſo that I may arrive to the Habit of Virtue in this World, and my Soul may rejoice at the great and glorious Appearance of her Judge and Saviour in another. *Amen.*

CHAP. V.

Of Eternal Miſery.

I Am now come to the moſt ſhocking and melancholy Part of all my Work, and have the moſt frightful and hideous Proſpect before my Eyes. Death was indeed amazing and terrible, but the Terrors of it might be born well enough, were it not for the Thoughts of Hell, and the Fear of Damnation. *But who amongſt you can dwell with the devouring Fire? Who amongſt you can dwell with everlaſting Burnings?* At the Thoughts of this, one would think, that the Courage of the Mighty ſhould be quelled, and the *Confidence* of the *Proud brought low:* One would think, that the *Sinners in Zion ſhould be afraid, and fearfulneſs ſhould ſurpriſe the Hypocrite* and Debauchee.

Iſ. 33. 14.

Who can dwell with everlaſting Burnings? Good God! How does the bare mentioning of this ſtrike Terror into the Mind, and fill the Soul with Agonies and Convulſions? Diſmal muſt be your Abode, and exquiſite your Miſery: Your Manſion muſt be Hell, and your Company Furies: And yet alas! your Fate will be unavoidable

unavoidable, and your Puniſhment eternal, unleſs Repentance intervene, and a new Life divert the Storm. *For the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, ſhall have their Part in the Lake that burneth with Fire and Brimſtone; which is the Second Death.* Rev. 21. 8. *The Wicked ſhall be turned into Hell, and all the People that forget God.* Pſ. 9. 12. *Indignation and Wrath, Tribulation and Anguiſh* Rom. 2. 8, 9. ſhall light *upon every Soul of Man that doth evil:* And the Almighty ſhall *rain down upon the Ungodly, Fire and Brimſtone,* Pſ. 11. 7. *Storm and Tempeſt: This ſhall be their Portion to drink.* Our Bleſſed Saviour ſhall judge you all at the laſt Day, and the diſmal Sentence of Condemnation ſhall be in theſe Words, *Depart, ye Curſed, into everlaſting Fire prepared for the Devil and his Angels.* Matt. 25. 41.

Now, if you would frame ſome Idea of the Puniſhment of the Wicked from this terrible Sentence, you may conſider theſe three Things:

Firſt. The Greatneſs of that Puniſhment which is here expreſſed by *Fire.*

2*dly.* The Duration of it; this *Fire* ſhall be *everlaſting.*

3*dly.* The Company which Damned Souls are to be linked with, *the Devil and his Angels.*

Firſt, I am to conſider the Greatneſs of the Torments of *Hell,* which is here expreſſed by *Fire,* and at other Places of Holy Scripture is repreſented by an *unquenchable Flame,* and a *never-*

dying

dying Worm; by a *burning Lake* and *Rivers of Brimſtone*; by *outer Darkneſs*, a *bottomleſs Pit, and weeping, and wailing, and gnaſhing of Teeth*: All which Expreſſions carry the moſt dreadful Ideas of Horror along with them, and the very mentioning of them is enough to make the boldeſt Sinner quake and tremble. Oh! that Men would but in *this their Day* of Health and Vigour, conſider upon the *Wages of Sin*, and the Torments of the Damn'd. Oh! that they would be truly *wiſe*, before it is too late to repent of their Folly, and would ſecure their great Concerns before they fall into the Hands of Vengeance. What Clamours and Out-cries will there be amongſt the departed Souls in another World? What lamentable Groans and Prayers ſhall be uttered at the Day of Judgment, and how often ſhall that mournful Requeſt, *Lord, Lord, open unto us*, be repeated? But the Gates of Heaven are bolted againſt the Wicked, and the Ears of the Almighty are deaf to their Petitions. They are thruſt down into a Place of Darkneſs and Horror, and though like *Dives* in the midſt *of Torment* they ſhould have ſome imperfect Glimpſes of *Paradiſe*, yet there is ſuch a vaſt Gulph between them and it, that they are never the better for the Proſpect. But on the contrary, when they *liſt up their Eyes in Hell*, and ſee the *Children of Light* peaceably lodged in *Abraham's Boſom*, How will they burn with Envy, and gnaſh with Deſpair? How will the Happineſs of others encreaſe their Miſery, and the Proſpect of Heaven aggravate the Torments of Hell? *For when they ſee it, they ſhall be troubled with terrible Fear, and ſhall be amazed at the ſtrangeneſs of the Salvation of the Righteous, ſo far beyond all*

Wiſ. 5. 2 3.

all that they looked for. And they, repenting and groaning for anguiſh of Spirit, ſhall ſay within themſelves, theſe are they whom we had ſometimes in Deriſion, and a Proverb of Reproach.

Ye, who Aſſembled yourſelves by Troops into Harlots-houſes, and wantonly *Neighed after your Neighbours Wives;* ſhall now be confined to more naſty *Stews,* and have your Luſt rewarded with an hotter Fire. Ye, who have made Senſuality your Happineſs, and Pleaſure the End of your Being; ſhall now be debarred of all your Exceſs, and ſhamefully doomed to Want and Penury. Ye, who have made your Palate your God, and took off ſo many Glaſſes when there was no need of them, ſhall now feel the Effects of a real Thirſt, and Petition for a *drop of Water to cool your Tongues* in this ſcorching Flame. But

2*dly*, It is an Addition to the Miſeries of another World, that they are *Everlaſting*. The Calamities of this World are to be born, in hopes they will ſome Time or other have an End, but thoſe of another are intolerable, becauſe they will *endure for ever*. Ye, that are Sick, would do well to conſider, that if your bodily Pains are ſo grievous, How inſufferable will the Eternal Torments of Hell be? If you can't bear the Burnings of a Fever, or the Racks of the *Gout* and *Stone;* how will you be able to endure the *Flame that ſhall never be quenched*, and the gnawing of the *Worm that never dieth*. It is vain for you to complain of your preſent Calamity, and fooliſhly to wiſh yourſelves out of this miſerable World, unleſs you are ſecure of more Eaſe and better Reception in another. The Pains, which you are doomed

doomed to here, are but the *beginning of Sorrows*; and Death itself, is but a faint and imperfect Representation of Eternal Misery. Alas! poor Souls, How can you cope with the fiery Indignation of an irreconcileable God? How can you Silence the Everlasting Din and Clamour of your guilty Consciences, or stop the Mouths of Furies and Devils? It is not only one bare Attack that you must sustain, and then remain in a State of Ease and Insensibility for the Future; But you must continue for ever in this hot Service, and groan and labour under the Burthen to all Eternity. But

3*dly*. I am to consider the Company which the Wicked shall be linked with in another World; *depart ye Cursed, who are prepared for the Devil and his Angels*: Ye *Cursed* and Miserable Wretches, who have carried on the Interest of *Hell here*, you shall have your Portion and Inheritance with the damned Furies hereafter. Your Sins have effectually shut you out of Heaven, and banished you from the Presence of God; and your angry Judge has delivered you over to Infernal Spirits to be your Tormentors. Consider, O ye bold and desperate Sinners, what Mercies can ye expect from the *Devil and his Angels?* What Comfort can ye find amongst the Groans and Shrieks of departed Souls? What Satisfaction can ye have in the Gripes and Remorses of your own Consciences? What Ease and Pleasure amongst the Howlings and Yellings of Furies? You know that the Devil is the great Enemy of Mankind, and is represented as an *Hungry* and *roaring Lion*, that is eager to prey upon the Souls of the Unwary. He envies the Happiness of your Redemption,

and

and leaves no Means untried to effect your Ruin. He endeavours to inveigle and betray you into Sin, that he may more eaſily be revenged on your Souls, and bring you to the ſame Place of Torment with himſelf. You know that his Crime is unpardonable, and his Puniſhment never to be mitigated: For he is to welter in Brimſtone and Fire, and to be reſerved *in the Chains of Darkneſs* to all Eternity: And you that have provoked God by a wicked and profligate Life, are to be puniſhed in all reſpects like him, and to dwell together in mercileſs Flames for evermore.

Now if *theſe Things are ſo*, my Brethren, as I have endeavoured to repreſent them; *what Manner of Perſons ought we to be in all Holy Converſation and Godlineſs?* 1 Pet. 3. 11. What Care and Diligence ought we to uſe, *that we may be found of our Lord Jeſus Chriſt, without Spot and harmleſs.* Ver. 14. It is a good Life only that can ſecure our Souls from Hell; and the Opportunity of living well ſhall be no where granted to us but in this World. 'Tis *now*, that we are upon our good Behaviour and Probation for Eternity; but it will be too late to think of Religion, when the Grave has ſhut her Mouth upon us, and we feel ourſelves *ſinking into the bottomleſs Pit.*

H Y M N.

HOW art thou fallen from Heaven, O Lucifer, *Son of the Morning? How art thou caſt down to the Ground, which didſt weaken the Nations?* (Iſ. 14. 12.)

For thou haſt ſaid in thine Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God. (Ver. 13.)

I will aſcend above the Height of the Clouds; I will be like the moſt High. (Ver. 14.)

Yet thou ſhalt be brought down to Hell to the Sides of the Pit, and reſerved under the Chains of Eternal Darkneſs. (Ver. 15.)

Thoſe that tread in thy proud Footſteps ſhall be involved in the ſame Fate, and drink the bitter Potion of thy Folly.

For the Wicked is reſerved for the Day of Deſtruction, and the Sinner ſhall be brought forth to the Day of Wrath. (Job 21. 30.)

For God hath prepared for them the Inſtruments of Death; he hath ordained his Arrows againſt the Perſecutors. (Pſ. 7. 13.)

He hath bathed his Sword in Heaven, and ſhall come down upon the curſed People to Judgment. (Iſ. 34. 5.)

Double Grief ſhall ſeize them, and groaning for the Remembrance of Things paſt. (Wiſd. 11. 12.)

They ſhall be Priſoners of Darkneſs, and fettered with the Bonds of a long Night, and lye exiled from eternal Providence. (Ver. 17. 2.)

O God, great are thy Judgments, and terrible is the Day of thy Vengeance.

Preſerve thou my Feet, that they go not down to Eternal Death, and *my Steps that they take not hold of Hell.*

For Hell hath enlarged herſelf, and opened her Mouth above Meaſure. (Iſ. 5. 14.)

From beneath ſhe is moved for me, and gapeth horribly at my Coming. (Iſ. 14. 9.)

PRAYER.

PRAYER.

O Bleſſed and Eternal Jeſus, who by thy Death and Paſſion haſt made Expiation for the Sins of Mankind, and ranſomed their guilty Souls from the Torments of Hell; grant that I may duly weigh the Efficacy of thy Merits, and faithfully improve the Benefits of my Redemption. Let not the Pleaſures of Sin betray me, nor the Craftineſs of Satan deceive me: But do thou guard and protect me againſt all Spiritual Temptations, and let me always have the Danger of my Soul before my Eyes, and the Torments of the Damned freſh in my Memory; ſo that by contemplating upon others Miſeries, I may hate their Practices, and avoid their Puniſhments, through thy all-ſufficient Merits, O Bleſſed Jeſus, my Lord and Saviour. *Amen.*

CHAP. VI.

Of Eternal Happineſs.

HEAVEN is the Reverſe of Hell; and the Happineſs of the Bleſſed, is directly oppoſite to the Miſery of the Damn'd. As One is a Place of Horror and Darkneſs, and the curſed Confinement of the *Devil and his Angels*; ſo the Other is the Region of Light and Love, and the Bleſſed Reſidence of God and his Saints. The only comfortable Proſpect which a dying Man has, is that *Heavenly Country* whither he is Travelling: And if he has ſecured an Intereſt above, and made God and Chriſt his Friends, he has no Reaſon to be troubled at his Departure, or ſurprized at his Change. For whatever Troubles and Diſaſters he may have met with in this World, God will in the End reward him for all, and crown his Sufferings with immortal Glory. For God never ſlights his Servants, nor forgets their Services. He obſerves all the Steps which a good Man takes, and traces him through the hidden Paths of Charity and Devotion: He pries into the Motions of his Heart, and is privy to the ſecret and pious Breathings of his Soul.

You therefore, who have made any Proficiency in Virtue, and have walked in the *narrow Way that leadeth unto Life*, have nothing elſe to do, but to endure a little bodily Pain, and ſome ſmall Fatigue and Wearineſs, before you come to your Journey's

Journey's End! You have paſſed thro' a great Part of the barren and dry Wilderneſs of this World, and are with *Moſes*, come to the Top of the *Mountain*, from whence you may take a pleaſant View of the *Promiſed Land*; and now you have nothing elſe to pray for, but an eaſy Paſſage and a ſpeedy Deliverance; and you need not Doubt of ſuch a kind Reception, and courteous Entertainment in another World, as will abundantly compenſate for all your Fatigue and Trouble in this. For as ſoon as you come to the Borders of the *New Jeruſalem*, the bleſſed Inhabitants ſhall welcome your Arrival, and ſafely conduct you to the fineſt Manſions of the Citizens of Heaven. The Angels ſhall take your Souls, *and carry them into Abraham's Boſom*, and introduce you into the Preſence of *Patriarchs* and *Prophets*, and bring you acquainted with all thoſe renown'd and virtuous Heroes, which you have read and heard ſo much of in this World. But above all, your former intimate Friends and Relations, who have been tranſlated to Paradiſe before you, ſhall joyfully flock about you, and ſincerely congratulate your Happy Arrival. Here you ſhall triumphantly remember your older Rencounters upon Earth, and cheerfully commemorate your preſent Happineſs in Heaven. Here you ſhall enter into ſtricter Bonds of Amity, and contract a Friendſhip that ſhall never be diſſolved.

O Bleſſed and thrice Happy, are ye bright and noble Souls, who have *finiſhed your Courſe well*, and are *entered into the Joy of your Lord: For ye are come unto Mount Zion, and unto the City of the Living God, the Heavenly Jeruſalem, and to an innumerable Company of Angels:*

Heb. 12, 22, 23, 24. *To the general Aſſembly and Church of the Firſt-born, which are written in Heaven, and to God, the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus, the Mediator of the New Covenant.* You behold the *King of Glory* ſeated upon his reſplendent Throne, and his Son our Saviour, ſitting in triumph on his Right-Hand. You hear the melodious Voices of Saints and Angels, and yourſelves are joined to the Seraphic Choir, and ſhall live for ever amongſt Rapture and Muſic, Anthems and Hallelujahs! O Glorious State! O Tranſporting Happineſs! How pleaſant is it to deſcribe the Beauty of this Country, and to entertain our Thoughts with the raviſhing Sweetneſs of Paradiſe. *'Tis good*, methinks, *for us to be here; 'Tis good* and lovely to *have our Converſation in Heaven*, and to contemplate the Glories of Eternity: *'Tis good* to lead ſuch a Religious Life, as may give us Aſſurance at the Hour of Death, and entitle us at the laſt Judgment to that comfortable Sentence, which our Saviour ſhall pronounce upon the Righteous; *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.* Mat. 25, 34.

H Y M N.

GOD created Man to be Immortal, and made him to be an Image of his own Eternity. (Wiſd. 2. 2, 23.)

And, *though through the Envy of the Devil, Death came into the World, yet the Juſt ſhall live by Faith.* (Ver. 24.)

He

He that overcometh, ſaith the Spirit, ſhall eat of the Tree of Life, which is in the midſt of the Paradiſe of God. (Rev. 2. 7.)

O Bleſſed are they that do his Commandments, that they may have Right to this Tree of Life, and may enter in through the Gates into the City. (Ch. 22. 14.)

For without are Dogs, and Sorcerers, and Whoremongers, and Adulterers, and Idolaters, and whoſo loveth and maketh a Lie. (Ver. 14.)

But within are the *Pure in Heart*, the Chaſte in *Thought*, and the *Meek in Spirit.*

For the Gift of God is Eternal Life; and Glory, Honour, and Peace, is reſerved for every one that worketh good. (Rom. 2. 7.)

When this Earthly Tabernacle ſhall moulder to Duſt, *We have a building of God, not made with Hands, Eternal in the Heavens.* (2 Cor. 5. 1.)

In God's Preſence there is fulneſs of Joy; and at his right Hand there is Pleaſure for evermore. (Pſ. 19. 11.)

With him is the Well of Life, and in his Light ſhall we ſee Light. (Pſ. 36.)

Our Eyes ſhall behold the King of Glory in his Beauty, and our Souls ſhall be entertain'd with the Magnificence of Paradiſe. (*Iſa.* 33. 17.)

God ſhall give us Beauty for Aſhes, and the Oil of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs. (Ch. 61. 3.)

The Sun ſhall no more be our Light by Day, neither for Brightneſs ſhall the Moon give Light unto us. (Ch. 33. 19.)

But the Lord ſhall be unto us an everlaſting Light, and our God ſhall be our Glory.

PRAYER.

PRAYER.

GRANT, O Bleſſed Jeſus, that I may omit no Opportunity of ſerving thee, of Converſing with thee, of Receiving thee. Let me not reſt in the leaſt and loweſt Meaſures of Neceſſity; but paſs on to the Excellencies of Love, and the Tranſportations of an excellent Religion, that there may remain in me no Appetite for any Thing, but what thou loveſt; that I may have no Satisfaction but in an Holy Conſcience, no Pleaſure but in Religion, no Joy but in God; and with Sincerity and Zeal, Heartineſs and Ingenuity, I may follow after Righteouſneſs, and the Things that belong unto my Peace, until I ſhall arrive in the Land of Eternal Peace and Praiſes, where thou liveſt and reigneſt for ever, World without End. *Amen.*

Biſhop Taylor.

A

FORM OF PRAYER

TO BE USED BY A

SICK PERSON.

AN

ADVERTISEMENT

TO THE

READER.

IF the enſuing FORM OF PRAYER *be* too long, *it may be contracted at the Diſcretion of him that uſes it: If it be* too ſhort, *it may be enlarged by the Addition of any of the Prayers in the foregoing Book.*

If the Sick Perſon *is ſo much indiſpoſed, that he cannot repeat this* Form *himſelf, he may beg his Friends to officiate for him; and the Neighbourhood may be called in, and join in Prayer. But in ſuch Caſes it will be proper to alter the* Perſon, *and inſtead of* Lord, hear me, *and* Lord, look upon me thy Servant; *to uſe,* Lord, hear us, *and* Lord, look upon this thy Servant, *&c. with ſome other ſmall Variations, which common Senſe will direct Men to make.*

Ejaculations,

EJACULATIONS,

TO BE SAID STANDING.

IT is very meet, right, and my bounden Duty, at all Times, and in all Places, to pray unto thee, my God.

But more Eſpecially, am I obliged to this Duty, when the *Sorrows of Death* are levelled againſt my Soul, and the Pangs of the Grave *take faſt hold of me.*

For thou only canſt be my *Refuge in the needful Time of Trouble*; Thou only canſt be my Security, *when my Health and Strength fail me.*

Therefore unto *thee, Father, Son* and *Holy Ghoſt*, will I direct my Suit, and diſcloſe my Grievances.

Previous Petitions, *to be ſaid kneeling.*

O *Holy, Bleſſed,* and *Glorious Trinity, three Perſons and one God, have Mercy upon me, a miſerable Sinner.*

Have Mercy upon me, moſt merciful Father; and for thy dear Son Jeſus Chriſt's Sake, do away mine Offences.

Hear me, O Lord, from Heaven, thy dwelling Place! and when thou heareſt, forgive.

Hear me, for I am willing to ſpeak in the Language of thy Holy *Church*; and *forgive me,* for I petition only in thy Son's Name.

Con-

Confeſſion of Sin.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedneſs, which I from Time to Time moſt grievouſly have committed by Thought, Word, and Deed againſt thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt me. I do earneſtly repent, and am heartily ſorry for thoſe my Miſdoings: The Remembrance of them is grievous unto me; the Burthen of them is intolerable. Have Mercy upon me, have Mercy upon me, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's Sake forgive me all that is paſt, and grant that, (if thou raiſeſt me up from this State of Sickneſs again) I may ever hereafter ſerve and pleaſe thee in Newneſs of Life, to the Honour and Glory of thy Name, thro' Jeſus Chriſt my Lord. *Amen.* Com. Serv.

Prayers for Pardon.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the Sins of all them that are penitent; create and make in me a new and contrite Heart, that I Worthily lamenting my Sins, and acknowledging my Wretchedneſs, may obtain of thee, the God of all Mercy, perfect Remiſſion and Forgiveneſs, through Jeſus Chriſt my Lord. *Amen.* Col. for Aſh Wed

O Moſt merciful God, who according to the Multitude of thy Mercies, doſt ſo put away the Sins of thoſe, who truly repent, that thou remembereſt them no more; open thine Eye of Mercy upon me thy Servant, who moſt earneſtly deſires Pardon and Forgiveneſs: Renew in me, (moſt loving Father) whatſoever hath been decayed by the Fraud and Malice of the Devil, or by my own carnal Will and Frailneſs: Preſerve and continue me in the Unity of thy Church, conſider my Contrition, accept my Tears, and aſſuage my Pain, as ſhall ſeem to thee moſt expedient for me: And foraſmuch as I put my full Truſt only in thy Mercy, impute not unto me my former Sins, and ſtrengthen me with thy Bleſſed Spirit; and when thou art pleaſed to take me hence, take me into thy Favour, through the Merits of thy moſt dearly beloved Son Jeſus Chriſt my Lord. *Amen.*

Penitential Pſalms.

Pſ. 51.

HAVE Mercy upon me, O God after thy great Goodneſs: According to the Multitude of thy Mercies, do away mine Offences.

Waſh me throughly from my Wickedneſs, and cleanſe me from my Sin.

For I acknowledge my Faults, and my Sin is ever before me.

Againſt thee only have I ſinned, and done this Evil in thy Sight, that thou mighteſt be juſtified in thy Saying, and clear when thou art judged.

Behold

Behold I was ſhapen in Wickedneſs, and in Sin hath my Mother conceived me.

But lo, thou requireſt Truth in the inward Parts, and ſhalt make me to underſtand Wiſdom ſecretly.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean; thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken, may rejoice.

Turn thy Face from my Sins, and put out all my Miſdeeds.

Make a clean Heart, O God, and renew a right Spirit within me.

Caſt me not away from thy Preſence, and take not thy holy Spirit from me.

O give me the Comfort of thy Help again, and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy Ways unto the Wicked, and Sinners ſhall be converted unto thee.

Deliver me from Blood-guiltineſs, O God, thou that art the God of my Health; and my Tongue ſhall ſing of thy Righteouſneſs.

Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew thy Praiſe.

For thou deſireſt no Sacrifice, elſe would I give it thee; but thou delighteſt not in Burnt-offerings.

The Sacrifice of God is a troubled Spirit; a broken and a contrite Heart O God, ſhalt thou not deſpiſe.

Glory be, *&c.*
As it was, *&c.*

Another PSALM.

CALL to remembrance, O Lord, thy tender Mercies, and thy Loving-kindneſs, which have been ever of old. (Pſ. 25. 4.)

O remember not the Sins and Offences of my Youth; but according to thy Mercy, think thou upon me, O Lord, for thy Goodneſs. (Ver. 6.)

Gracious and righteous is the Lord; therefore will he teach Sinners in the Way. (Ver. 7.)

For thy Name ſake, O Lord, be merciful to my Sin; for it is great. (Ver. 10.)

Withdraw not thy Mercy from me, O Lord; let thy Loving-kindneſs and thy Truth always preſerve me. (Pſ. 40. 14.)

For innumerable Troubles are come about me; my Sins have taken ſuch Hold upon me, that I am not able to look up; yea, they are more in Number than the Hairs of my Head, and my Heart hath failed me. (Ver. 15.)

O Lord, let it be thy Pleaſure to deliver me: Make haſte, O Lord, to help me. (Ver. 16.)

O be thou my Help in Trouble: For vain is the Help of Man. (Pſ. 60. 11.)

O Lord Almighty, God of Iſrael, *the Soul in Anguiſh, the troubled Spirit, crieth unto thee.* (Baruc 3. 1.)

Glory be to, *&c.*

As it was, *&c.*

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation,

tion, but deliver us from Evil: For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

O Lord, ſave me thy Servant,
Who put my Truſt in thee.
Send me Help from thy holy Place,
And evermore mightily defend me.
Let the Enemy have no Advantage of me,
Nor the Wicked approach to hurt me.
Be unto me, O Lord, a ſtrong Tower
From the Face of my Enemies.
O Lord, hear my Prayers,
And let my Cry come unto thee.

O Lord, look down from Heaven, behold, viſit, and relieve thy Servant. Look upon me with the Eyes of thy Mercy; give me comfort and ſure confidence in thee; defend me from the Danger of the Enemy, and keep me in perpetual Peace and Safety, through Jeſus Chriſt my Lord. *Amen.*

HEAR me, Almighty and moſt Merciful God and Saviour; Extend thy accuſtomed Goodneſs to me thy Servant, whom am grieved with Sickneſs; Sanctify, I beſeech thee, this thy Fatherly Correction to me, that the Senſe of my Weakneſs may add ſtrength to my Faith, and Serioufneſs to my Repentance. O! do thou inſpire my Heart with Love and Charity, with Zeal and Devotion, and entertain my Thoughts, and Affections with the Glories of another State. Let not any Concerns of this World obtrude upon my Meditations, nor any Pains of my Body diſcompoſe the Calmneſs and Serenity of my Mind. Do thou enable me to

manage well the laſt Stake, and to Huſband the remaining Minutes of my Life to the Advantage of my Immortal Soul, and to the procuring of thy everlaſting Favour, through the Merits of Jeſus Chriſt, my Lord. *Amen.*

O Almighty God, and moſt Merciful Father, to whom alone belong the Iſſues of Life and Death; look down from Heaven, I humbly beſeech thee, with the Eyes of Mercy, upon me here lying under thy Hand in great Weakneſs of Body. Viſit me, O Lord, with thy Salvation; deliver me in thy good appointed Time from my Bodily Pains, and ſave my Soul for thy Mercy's Sake: That if it ſhall be thy Pleaſure to prolong my Days here on Earth, I may live to thee, and be an Inſtrument of thy Glory, by ſerving thee faithfully, and doing good in my Generation; Or elſe receive me into thoſe Heavenly Habitations, where the Souls of them that ſleep in the Lord Jeſus, enjoy perpetual Reſt and Felicity. Grant this, O Lord, for thy Mercy's Sake, in the ſame thy Son, our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without End, *Amen.*

A PSALM.

IN thee O Lord, have I put my Truſt, let me never be put to Confuſion; but rid me, and deliver me in thy Righteouſneſs; Incline thine Ear unto me, and hear me. (Pſ. 71. 21.)

Be thou my ſtrong Hold, whereunto I may always reſort: thou haſt promiſed to help me, for thou art my Houſe of Defence, and my Caſtle. (Ver. 2.)

Deliver me, O my God, out of the Hand of the Ungodly, out of the Hand of the Unrighteous and cruel Man. (Ver. 3.)

For thou, O Lord God, art the Thing that I long for: Thou art my Hope, even from my Youth. (Ver. 4.)

Through thee have I been holden up ever ſince I was born; thou art he that took me out of my Mother's Womb; my Praiſe ſhall be always of thee. (Ver. 5.)

I am become as it were a Monſter unto many, but my ſure Truſt is in thee. (Ver. 6.)

O, Let my Mouth be filled with thy Praiſe, that I may ſing of thy Honour and Glory all the Day long. (Ver. 7.)

Caſt me not away in the Time of Age: Forſake me not, when my Strength faileth me. (Ver. 8.)

Go not far from me, O God: my God, haſte thee to help me. (Ver. 10.)

As for me, I will patiently abide alway, and will praiſe thee more and more. (Ver. 12.)

My Mouth ſhall daily ſpeak of thy Righteouſneſs and Salvation: For I know no End thereof. (Ver. 13.)

I will go forth in the Strength of the Lord God, and will make mention of thy Righteouſneſs only. (Ver. 14.)

Thou, O God, haſt taught me from my Youth up until now; therefore will I tell of thy wondrous Works. (Ver 15.)

Thy Righteouſneſs, O God, is very high, and great Things are they that thou haſt done: O God, who is like unto thee. (Ver. 17.)

Glory be to, &c.

As it was, &c.

Another

Another PSALM.

UNTO thee, O Lord, will I lift up my Soul; my God, I have put my Truſt in thee: O let me not be confounded, neither let mine Enemies triumph over me. (Pſ. 25. 1.)

Turn thee unto me, and have Mercy upon me; For I am deſolate and in Miſery. (Ver. 15.)

The Sorrows of my Heart are enlarged: O, bring thou me out of my Troubles. (Ver 16.)

Look upon my Adverſity and Miſery, and forgive me all my Sins. (Ver. 17.)

Have Mercy upon me, O Lord, for I am in Trouble, and mine Eye is conſumed for very Heavineſs; yea, my Soul and my Body. (Pſ. 31. 10.)

For my Life is waxed old with Heavineſs, and my Years with Mourning. (Ver. 11.)

My Strength faileth me becauſe of mine Iniquities, and my Bones are conſumed. (Ver. 12.)

My Heart is ſmitten down and withered like Graſs: ſo that I forget to eat my Bread. (Pſ. 102.)

O God, *make haſte to help me*; O Lord, let it be thy good Pleaſure to *ſave* me.

Glory be to, &c.
As it was, &c.

PRAYERS.

O God, who art pleaſed to chaſten me for my Sins, and to lay Sickneſs upon my Loins, that thou mayeſt draw my Soul nearer to thee; do thou enable me to bear all thy Chaſtiſements with Patience, and to improve in Virtue under thy afflicting Hand. Let not my Heart murmur or repine at any thing, which thou thinkeſt convenient for me to bear; but let all my Deſires be in perfect Subjection and Obedience to thy Divine Will and Pleaſure. Give me the Meekneſs and Humility, the Contentedneſs and Reſignation of the Bleſſed Jeſus: Let his Behaviour on the Croſs be to me an Example of Patience, and an Encouragement to Sufferings: Let his Merits atone for my Sins, and his Death ſecure my Soul from Eternal Miſery. *Amen.*

I Know, O Lord, that there is no Word impoſſible with thee, and that, if thou wilt, thou canſt raiſe me up again, and give me a longer continuance upon Earth. But I have greater Reaſon to wonder, how I ſhould live ſo long, than to flatter myſelf with the Thoughts of living longer. I know that my Life is at beſt but frail and mortal, and Death muſt ſome Time or other be my Lot and Portion. But when I conſider how my Strength is already decayed, and my Health impaired, I have Reaſon to conclude, that the *Days of my appointed Time are well-nigh paſt*, and my great Change is juſt at Hand. O my God, I have ſeen enough of this World to be weary of it, and I beſeech thee to give

give me ſome Aſſurance of the next. Look graciouſly upon me, O Lord, in this my Calamity; and the more the outward Man decayeth, ſtrengthen me ſo much the more continually, with thy Grace and Holy Spirit in the inner Man. Give me unfeigned Repentance for all the Errors of my paſt Life, and ſtedfaſt Faith in thy Son Jeſus, that my Sins may be done away by thy Mercy, and my Pardon ſeal'd in Heaven, before I go Hence and be no more ſeen. Grant this, O God, for the ſame Jeſus Chriſt's Sake, my Lord and Saviour. *Amen.*

O Lord God moſt Holy, O Lord moſt Mighty, O Holy and moſt Merciful Saviour, deliver me not into the bitter Pains of Eternal Death. Thou knoweſt, Lord, the Secrets of my Heart, ſhut not thy Merciful Ears to my Prayers: but ſpare me, Lord moſt Holy, O God moſt Mighty. O holy and Merciful Saviour, ſuffer me not at my laſt Hour for any Pains of Death to fall from thee. Let thy Holy Angels ſtand by me in my Agonies, and thy Bleſſed Spirit comfort and Support me. Do thou, O my gracious Redeemer, take my Soul into thy Arms at her Departure hence, and preſent her as a Trophy of thy Conqueſt, to thy Father. O join her to the *Spirits of juſt Men made perfect*, and let her ſit *down with Abraham, Iſaac, and Jacob in thy Kingdom*, and everlaſtingly enjoy the glorious Preſence of the undivided Trinity. *Amen, Amen.*

F I N I S.

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